

AMERICAN FRIENDS OF THE CHINESE PEOPLE

PROGRAM

In view of the imperative need of organizing the American People in support of China and against the extensive Japanese aggression, the American Friends of the Chinese People has adopted the following program of action and expansion.

Organization

Activities shall be extended throughout the country with the organization of chapters or affiliates wherever possible. The A.F.C.P. will continue to cooperate with the scores of local groups which are now in existence, and will encourage the organization of groups where none exist.

Reorganized on a broader basis, with a new Advisory Council, the A.F.C.P. is in an ideal position to undertake this task. It has a well rounded program embracing all of the more important activities in behalf of China.

Program

1. We favor an immediate embargo on all trade with Japan.
2. We are committed to work for official and private economic aid for China.
3. We stand for the Consumer's Boycott of silk and other Japanese products as long as Japanese troops remain on the soil of China.
4. Our program of education has as its purpose the promotion of understanding China's cultural, political and economic life.
5. We collect money for medical and civilian relief for the Chinese people and forward it to the appropriate Chinese organizations.
6. We will work for a just peace, which guarantees the independence of China.

Services

The American Friends of the Chinese People is equipped to provide the following services to its chapters, affiliates and members:.

1. A LECTURE BURO, featuring Chinese, Korean, Japanese, Negro and Filipino speakers. The A.F.C.P. routes speakers in such a way as to make them available to local communities at the lowest possible cost.
2. EDUCATIONAL PROGRAMS: It offers local organizations aid in planning their programs with study outlines, pamphlets, leaflets, dramatizations, and similar material.
3. BULLETIN: Members will receive a regular activities bulletin, to supplement the magazine, CHINA TODAY, giving information from China, news of the activities of other China groups in this country, and suggestions for organizing activities.
4. ADVISORY SERVICE: The national office is prepared at all times to render the greatest possible help to local groups.

New York Activities

We will continue to concentrate our immediate efforts on stimulating activity in New York City and vicinity. In addition to offering the above mentioned services, the following will be our activities:

One two or more field organizers will tour the country and engage in the following activities; wherever possible.

Picket Lines	Pamphlet Distributions	Bulletins
Tag Days	Signature Petitions	Publicity
Forums	Poster Distributions	Leaflet Distributions
Letter Campaigns	Boycott Parades	Lectures
Street Meetings	Money Raising Affairs	Cotton Balls,
Demonstrations	Boycott Exhibits	etc., etc.

1. OTHER CHINA GROUPS: In order to further stimulate the cooperation and to coordinate the activities of the China organizations, we will work towards a conference with the China Aid Councils, Boycott Committee, American Committee for Non-Participation, and other groups.

2. TRADE UNIONS: To have an informal, non-delegate conference of trade unionists.
 - a. To work out a program of extension of our services to the Education Departments of the various trade unions.
 - b. To involve trade unionists in mass activities such as Boycott Demonstrations, China Weeks, etc.
 - c. To project boycott activities into Women's Trade Unions AND Auxiliaries.
 - d. To issue special press service to the trade union papers.
3. CHURCHES: To have an informal conference of Ministers, Rabbis and laymen.
 - a. To evolve plans and activities to broaden the program for China already existing in many Churches, to include the Boycott and participation in actions for China.
 - b. To have a conference of returned China Missionaries (Consult H. Loomis)
4. CONSUMERS GROUPS:
 - a. To prepare Consumer Exhibits on the Japanese Boycott for use at Consumer Conferences.
 - b. To appeal to consumer cooperative retail selling organizations to boycott Japanese goods.
 - c. To put on Cotton Shows and boycott demonstrations.
 - d. To issue publicity for the boycott in consumer publications -- Consumers Union, Cooperative Distributors, League of Women Shoppers, National Consumers Conference.
5. FRATERNAL ORGANIZATIONS:
 - a. To interest these groups in our activities and stimulate them to conduct special China activities in their own organizations.
6. FARMERS & AGRICULTURAL WORKERS:
 - a. To give publicity to farmers and their activities in our Bulletin, and to issue special news service for Farm Papers.
7. WOMEN'S GROUPS: (Confer with Mrs. Stewart, Mrs. Ascher, Mrs. Lamont & Mrs. Kolar)
8. YOUTH & STUDENT GROUPS: (Confer with heads of student organizations on the development of program of activities): Youth Demonstration Against Silk; Annual College Peace Demonstration; Presentation of Chinese Propaganda plays by Chinese Youth Groups before American youth groups; Special news service for College papers.
9. PEACE GROUPS:
 - a. To insure that we have delegates and speakers at all peace Conferences and Congresses.
 - b. To give the widest possible publicity in our bulletins to peace groups.
10. Y's & RELIGIOUS GROUPS:
 - a. To confer with Y.W.C.A.'s and Y.M.C.A.'s looking forward to broadening the program of the Y's to include endorsement of the Boycott and participation in Boycott activity working with all religious groups wherever possible.
11. NEGRO GROUPS:
 - a. To work in Harlem to counter act the increasing volume of Japanese propaganda there.
 - b. To issue special news releases to the Negro press.
 - c. To contact the Federation of Ethiopians.
12. PUBLICITY:
 - a. To have an active publicity committee to issue regular releases to the small local papers, Church papers, Trade Union, Organization, Language, Farm, School, and Negro press, as well as the larger daily metropolitan papers.

燕京大學

蔡元培

On the front cover of this booklet are the Chinese characters for Yen Ching Ta Hsueh—Yenching University—as they appear on the multicolored gateway to learning.

The Yenching College for Women

Peking, China

SEVENTY-FIVE YEARS AGO there was established in Peking a school that was to grow and increase in wisdom and stature until it became the center of learning which is known throughout China as Yen-ching College for Women. Seventy-five years ago, in 1864, the school was opened with five pupils. In the autumn of 1939, Yenching College for Women opened with a record enrollment of 291, and hundreds of eager applicants had been turned away.

During its first thirty years the school did work of elementary grade only. Now it is recognized both in China and in the West as having high collegiate rank; and its graduates are making brilliant records in advanced work in American, British, and European universities. Scattered through the length and breadth of China are almost a thousand alumnae of Yenching College, devoted citizens — social and religious workers, wives and mothers building their own cultured Christian homes.

The early elementary school occupied a few rooms on a compound within the city walls of Peking. Today Yenching College for Women shares with the University a beautiful campus outside Peking. The buildings, functional in plan but graceful with Chinese architectural lines, cost over two million dollars. The Women's College faculty of thirty-five American, British, and Chinese women offers instruction comparable to that of colleges of the highest rank in other countries, and the College draws also upon the services of the faculty of the University. The Chinese proportion in the faculty has increased steadily in numbers and in importance, until today it counts two-thirds of the total number and represents substantial leadership.

The administration in the seventy-five years has been supplied by a remarkable succession of women: Eliza J. Bridgman, Mary H. Porter, Jennie Chapin, Ada Haven, Luella Miner, Alice Browne Frame, and Margaret Bailey Speer, who is at present Dean of the College.

In America the interests of the College are vested in the Committee of the Yenching College for Women, serving in cooperation with the Trustees of Yenching University. And under the name of Wellesley-Yenching, a group of Wellesley graduates is active in quickening American interest on behalf of their sister college.

The groundwork built so patiently in the past three-quarters of a century has proved its magnificent solidarity in three long years of the present conflict. In the vast Northeastern section of China which has been penetrated by the invaders, Yenching is actually the only college for women that has been able to continue its operations.

The Chinese government continues to express enthusiastic support of Yenching's service, and recognizes that now more than ever Yenching is providing to the patriotic young women of these penetrated areas what is literally their only opportunity for higher education under conditions of academic and personal freedom. This unique situation has been marked by unprecedented numbers of applicants from whom the college has chosen its capacity enrollment of high quality students.

In every period of change and conflict encountered during seventy-five years, Yenching College has not only survived but has grown in strength and in solidarity. The present national crisis has brought a testing more severe than any in past years, involving self-discipline and loyalty of an impressive quality. And at no time has the College had so large and immediate an opportunity for service, or such assurance for the future.

Yenching has special distinction in two of the fields of training which are of crucial importance to the new and united Chinese nation: pure science, and social and religious service.

Nearly twenty years ago, when the new campus was first occupied, the departments of Biology, Chemistry, and Physics were fortunate in obtaining from the Rockefeller Foundation substantial subsidy for building up laboratory facilities and instructional staff. Today the College maintains at high levels its standards in this field. Each year its graduates form an important part of the entering classes of the Medical and Nursing Schools of the Peiping Union Medical College. Women scientists trained at Yenching have made their mark, also, in physical and chemical research which the Government conducts for improvement in agriculture and for increased use of China's natural resources.

In training for social service and religious work, Yenching is a source of strength to the nation. The Christian life of the College is vital and inspiring, increasingly sturdy in its expression of devotion to the common good. The courses of study which form the background of social and religious leadership have the able cooperation of voluntary Christian organizations on the campus.

The Yenching College for Women has held firmly to the belief that the greatest contribution that can be made to civilization in these chaotic conditions is to give China assurance of a constant stream of young, strong leaders in every field. We are doubly confirmed in this belief by a recent letter from Madame Chiang Kai-shek:

What I find hampers me most in the strenuous efforts that have to be made to organize our women for national service, is the scarcity of trained women leaders. The will and the spirit are there, but those qualities of leadership which are derived from competent training and useful practical experience are absent. . . . The effort you are making to mobilize enduring consideration for the well-being of Yenching, and through Yenching for China, is a noble one. Not only should the success of the scheme be of lasting and practical value to Yenching and the Chinese people, but it should be of spiritual value to all who assist. . . . What is now happening in the world, shows very clearly that unless something is done to save justice and righteousness from being eliminated from national and international life, civilization as we know it will come to an end.

Justice and righteousness can be saved by the colossal energy and the glorious enthusiasm of China's Youth. But Youth must be trained to understand justice and to value righteousness.

Constructive planning for Yenching's future years has been hampered by the lack of adequate sources of assured income. The uncertainties of the present period of conflict have strikingly revealed the seriousness of this lack. In the years before the invasion, the annual budget of the college was balanced by substantial income from China, as well as generous support on the part of Wellesley College students and faculty, the mission boards of the Presbyterian, Methodist, American Congregational, and English Congregational Churches, and a large number of individual friends in America.

Because of the war, normal Chinese support has been drastically reduced; because of the war, the cost of living has soared to new highs; because of the war, Yenching's obligations and opportunities have greatly increased, and the College faces critical financial problems. Each year loyal friends have responded to the emergency with generous special gifts over and above their regular support. But it is obvious that Yenching College for Women must speedily increase its regular and assured income if it is to continue to serve adequately the young womanhood of China.

Administrators and teachers must be relieved of the exigencies of war-time finance so that their full energies may be devoted to the intensive training of war-time youth.

The Yenching College Committee has chosen this moment of history to express its faith in the enduring value of Yenching by completing an endowment fund of \$100,000 for the work of the College. Approximately \$30,000 has already been secured; and another \$47,000 has been promised on condition that the final \$23,000 be raised before June 1, 1940. This stirring challenge comes at a crucial moment in the history of China and the history of Yenching. As the friends of Yenching College hasten to meet this challenge, they will help to accomplish these important ends:

The commemoration of three quarters of a century of Christian education for women in North China;

The gift of new strength and courage to staff, students, and alumnae of the College;

The demonstration of faith in the future of Yenching and the future of China.

Gifts or pledges may be made payable to EDWIN M. MCBRIER, *Treasurer*, and sent to

YENCHING COLLEGE ENDOWMENT FUND COMMITTEE
Room 903, 150 Fifth Avenue
New York, New York

Officers of
YENCHING UNIVERSITY

J. LEIGHTON STUART, *President and Acting Chancellor*
MARGARET BAILEY SPEER, *Dean of the College for Women*

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YENCHING COLLEGE FOR WOMEN

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AMY OGDEN WELCHER

On the back cover of this booklet is an ancient memorial tablet borne by the venerable tortoise—Chinese symbol of longevity. In the background is the reception hall of Yenching College for Women.



ENDOWMENT FUND

YENCHING COLLEGE FOR WOMEN

Peking, China

On deposit October 1, 1939.....	\$ 30,000.00
Pledges conditional upon completion of \$100,000 Fund before June 30, 1940.....	35,000.00
Subscribed November 22, 1939.....	12,000.00
Balance to be raised.....	23,000.00
	<hr/>
	\$100,000.00

(OVER)

燕
京
大
學

YENCHING COLLEGE FOR WOMEN
Peking, China

Current Budget 1939-1940 (Women's College Share)—\$4,480.00

\$..... payable
herewith or before June 30, 1940

Endowment Fund—\$100,000.00

As my part of the balance needed to secure the conditional pledges for the minimum Endowment of this significant College for Women, I hereby contribute

\$..... payable
herewith or in installments
before June 30, 1940

.....
Name

.....
Date

.....
Address

*Checks payable to E. M. MCBRIER, Treasurer
Yenching College Committee, 150 Fifth Avenue, New York, N. Y.*

(OVER)

WIN CHINA FOR CHRIST THROUGH RADIO

READ THESE CHALLENGING FACTS

* * *
There are only 600,000 Christians in China, one to every seven hundred persons.

* * *
80% of China's 450,000,000 people are illiterate. They cannot read the Bible or any Christian literature, BUT THERE IS NO ILLITERACY THROUGH THE EARS!

* * *
Gospel messages through the radio can go right into homes, dormitories, and hospitals, WHEN OFTEN THESE DOORS ARE CLOSED TO PREACHERS.

* * *
The territory of China is much bigger than the whole continent of Europe. Since China lacks modern means of communication, RADIO BROADCAST CAN ANNIHILATE BOTH DISTANCE AND TIME.

* * *
There are approximately 1,500,000 receiving sets and **ONLY ONE** Christian Broadcasting station in the whole of China.



WHAT A
POSSIBILITY
!!
WHAT AN
OPPORTUNITY
!!



Messengers of Good Tidings

50 years ago, China was in the “static” state; 25 years ago, she was “plastic”; BUT NOW SHE IS IN THE “LIQUID” STATE. When a nation is in the “liquid” state, more progress can be made in years than in centuries. In 1938, inspite of the terrible war, more Christian literature, more hymnals, and more Bibles have been sold; more souls have been saved; and more half-hearted Christians have been revived THAN IN ANY PREVIOUS YEARS IN CHINA’S HISTORY. Her people have experienced untold sufferings, but greater spiritual blessings have been experienced everywhere.

TRULY MAN’S DISAPPOINTMENT IS GOD’S APPOINTMENT!

BRIEF HISTORY OF THE MOVEMENT

In 1933, a Shanghai Chinese pastor asked a Chinese layman this poignant question: “Why do we Christians not have a broadcasting station of our own?” Near the end of that year, the Shanghai Christian Broadcasting Station (X.M.H.D.) was born and from that time to this, for six full years its voice vibrates continuously calling sinners to repentance.

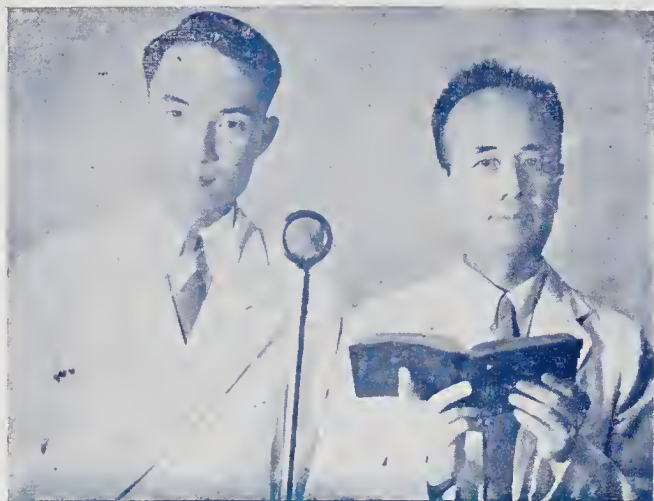
In 1938, this same layman met another Chinese pastor in Chicago, and he was asked this challenging question: “Why do we not have a chain of broadcasting stations in different provinces of China to multiply the blessings of the Shanghai station?”

**“FOR AS HE THINKETH IN HIS
HEART, SO IS HE”.**

“在空中有永遠的福音要傳給住在地的人”

**“In the air there is the everlasting Gospel to
preach unto them that dwell on the earth.”**

(Literal translation of Rev. 14:6 from Chinese Bible)



The radio team of Lee and Lee

Philip Lee (left) For the past six years Pastor of Chicago's Chinese Union Church. Whether by radio or in person, his gift of singing has been a blessing to many hearts in the middle-west. Let your young people hear personally how God had saved him, a pastor of a pastor's son from communism.

K. S. Lee (right) "The Changed Exchange Broker" of Shanghai. He is the layman who promoted the establishment of the Shanghai Christian Broadcasting station. His personal spiritual experiences are a challenge to Christian laymen.

THE DAILY PROGRAM OF X. M. H. D.

A.M.

- 7:45—Hymns
- 8:00—Devotional
- 8:30—Morning Prayer
- 8:35—Hymns
- 8:45—Sign off

P.M.

- 12:30—Hymns
- 12:45—News
- 1:00—Midday

Meditation

- 1:30—Evangelistic-Shanghai dialect
- 2:00—Sign off

P.M.

- 5:00—Gospel Music
- 5:30—Children's Stories
- 6:00—Bible Studies
- 6:30—Religious Biographies
- 7:00—Medical Advice
- 7:30—Evangelistic
- 8:00—Gospel Music
- 8:30—Evangelistic for Europeans
- 9:00—News
- 9:15—Sign off

This station is of one kilowatt power, with a wavelength of 760 K.C. The average number of participants from various Christian groups in its weekly program is about 70.



Program participants of X.M.H.D. under bamboo antenna to celebrate the station's fifth anniversary.

A FEW OF THE NUMEROUS MIRACLES THROUGH X. M. H. D.

Saved from Suicide

A Chinese merchant in the distant city of Hangchow was saved from the very act of swallowing a cup of poison and later became a Christian by listening to this station.

Hymns Brought Joy

A non-Christian girl wrote: "Though I am not familiar with the words of the songs from X.M.H.D., yet each time I listen to the songs from your station, they truly make me very happy".

"This Strange Enticing Power"

A young Chinese girl was driven from home by her enraged father because she had accepted Christ. However, in a short time her father wanted to know of "this strange enticing power"; and so he secretly tuned on X. M. H. D. Within two months, Christ's love had openly captured him and his whole family.

The Radio as a Church Feeder

A family of four went to a church asking for baptism. The pastor asked them who had led them to Christ. They replied "We found Jesus, the Christ, by listening to X.M.H.D."

"The Double Cures"

A man listened habitually to the medical advice program and received not only healing for his body but also salvation for his soul.



1. 2. 3. 4. 5.

- 1 and 2. Physician and wife reunited since listening to X.M.H.D.
 3. Dr. Wang, daily gives out spiritual messages through his "medical advice" program.
 4. A rich blindman saw "the Light" through his ears.
 5. A local pastor baptized Dr. Wang's three converts.

PROPOSED LOCATION OF NEW STATIONS

- | | |
|---------------------------------|---------------------|
| *1. Manila, P.I. South of China | 10. Changsha |
| *2. Chengtu, West China | 11. Hankow |
| *3. Kweichow, West China | 12. Kaifeng |
| *4. Kuming, South West China | 13. Wuchow, Kwangsi |
| 5. Canton | 14. Tsinanfu |
| 6. Foochow | 15. Peiping |
| 7. Hangchow | 16. Sian |
| 8. Nanking | 17. Taiyuen |
| 9. Nanchang | |

* The first four stations in the list with a mark * can be set up at once as they are far from the war zone.



The Radio Map of Proposed Stations.

THE ESTIMATED FINANCIAL NEED

17 stations completely equipped at \$9,000 each	\$153,000.00
1 Electrical transcription equipment and materials	2,000.00
To help the needy Christian institutions such as orphanages, leper institutions, schools for the, blinds, and hospitals to buy 1,000 receiving sets at \$25 each	25,000.00
Upkeep of a general office for the supervision and the erection of stations and other unforeseen expenses	20,000.00
Total amount needed	<u>\$200,000.00</u>

THE PROPOSED MAINTAINANCE

The China Broadcasting Association will require the help of Christian friends abroad for the replacement of parts, especially tubes, but the local Christians will be responsible for rentals and wages of the native workers. The estimated replacement cost of all the stations is about \$25,000 per year.

HERE IS SOMETHING UNIQUE

The establishing of an electric transcription studio and a library of 10,000 phonographic records at once. By this mechanical device songs, witnesses, sermons, children's stories, and Bible studies can be recorded and dispatched to be used by the different stations. In this manner, the Christians in the far interior will have the benefit of hearing messages from preachers who otherwise would not be available due to difficulties in traveling and expenditures.

YOUR SHARE?

THE GIFT OF SUBSTANCE:

- \$1 will help to make one Chinese hymn record.
- \$5 will help to equip one ear-phone for a hospital bed.
- \$10 will help to equip one loud speaker for a prison cell or institution.

- \$25 will help to purchase one receiving set.
- \$50 will help to equip one Gospel hall with a receiver plus one extra loud-speaker for a street corner.
- \$100 will help to equip one studio turn-table.
- \$150 will help to equip one studio microphone.
- \$200 will help to furnish a studio piano.
- \$500 will help to furnish and sound-proof one studio.
- \$1,000 will help to erect one station antenna.
- \$2,000 will help to equip one complete electric transcription studio.
- \$9,000 will help to build one complete transmitter and studio.

If any one wishes to erect a station or part of a station as a memorial to their love ones, information can be obtained from headquarters.

THE GIFT OF LIFE

We pray that God will send us 18 missionaries with new vision and equipped with radio knowledge to render technical service with the preaching of the "Good News".

CAN MONEY or LIFE ever catch up with time BY WAITING?

NOW IS THE STRAGETIC TIME for all Christians to win China—with one fourth of the whole world's population,—for CHRIST!

"On the occasion of the dedication of this new broadcasting machine, I consider myself fortunate to be privileged to speak a few words. One wonders at the fact that it is possible to speak over this machine so that people who live thousands of miles away can hear. This is due to the inventions of modern science and shows to what extent human beings are able to control nature. The forces of nature may be used for good purposes or for destructive purposes, but those who use them wrongly bring about their own destruction."—

Madame Chiang Kai-Shek
on the dedication of X.M.H.D.



COURIER OF THE "GOOD NEWS" MARCHES ON.

THE CHILDREN OF MISSIONARIES — THEIR EDUCATION

The Price They Paid

One very important phase of foreign mission work, which is seldom brought to the attention of the members of home churches, is the education of the children of missionaries. When we think of foreign missions we usually do not have in mind the children of missionaries as a part of this important enterprise. However, it is just these children who in the past have paid the heaviest price for the progress of Christianity in foreign lands. They paid it in health and happiness and preparation for life,—and often with life itself. They had to grow up in an environment often unhealthy and enervating, in cities where sanitation was almost unknown, and in places where dangerous diseases were prevalent. The older they grew, the greater became the danger of exposure to the moral infections of a non-Christian civilization. Because of the lack of all schools their only resource was such teaching as their parents were able to spare from their busy lives. To devote to their children all the time they required, meant that the efficiency of the missionaries would be materially reduced, and that their regular mission work would have to suffer serious curtailment.

The Tragic Escape

The only escape from this tragic situation was the almost universal practice of sending

the children back to the homeland at a much too early age,—often from seven to ten years of age, after which they saw almost nothing of their parents until they were grown. This wicked system entailed more sorrow, pain, and anxiety to both parents and children than all causes combined. Too often it resulted in the parents giving up their mission work altogether, rather than submit to the breaking up of their home life by the necessity of leaving their children at home scarcely better off than orphans.



The Problem Solved

During the last two decades this unfortunate situation has been almost entirely relieved by the establishment of schools for the education of children of missionaries in strategic centers of the field. In some places a mother who happens to be a trained teacher makes herself responsible for the early education of all families

SCHOOL GROUPS — 1934

stationed nearby. In other places a special teacher is employed to operate a small primary school for the children of missionary families within a district. In very large areas a few first-class boarding schools have been established in central locations. Such schools take pupils at the age of about ten years and complete their secondary education and preparation for college. These schools are near enough to permit quick and easy communication with the parents in case of emergency, and to allow the children to go home during vacations and spend at least three months of each year under normal home influences.



THE KULING SCHOOL

Its Location

One of the most important of these boarding schools is that for Central China, the Kuling School, at Kuling in Kiangsi Province, about ten miles from the Yangtze River port of Kiukiang. This school occupies a unique position in a centrally located summer resort of great natural beauty far up in the heart of the Lu Mountains at an altitude of 3,500 feet, and in a climate unexcelled in all China.

Its History

Early in the history of Kuling as a foreign settlement, its unique advantages of climate and location marked it as a favorable site for a school for the children of foreigners in China, and several attempts were made to establish a school which would meet the needs of families



engaged in missionary and business enterprise in Central China. In 1906, the Anglo-American School was opened with an enthusiasm which hoped for its perpetuation; but after three years of successful operation, the lack of adequate financial support compelled its closing. In 1912, another attempt was made to establish a permanent school in Kuling for the education of children who would otherwise be cut off from the contact of others of their age and interests, or would be compelled to leave home and family at an early age, in order to receive the advantages of training in private schools in the United States or England. It was not until 1916, however, after long and careful planning, that two mission boards, the Northern Presbyterian and the American (Episcopal) Church Mission, together with a number of friends in the United States, united to provide financial support for a school in Kuling. Sometime later, the Reformed Church added its support. In spite of crowded conditions, the school was successful from the start. The present main building was completed in 1922, and the school property has been greatly enlarged since that time.

Its Summer School

During July and August each year a Summer School for young children is conducted to provide a measure of relief to parents located in stations where educational advantages are inadequate, to enable them to check up on their own efforts at home, and to provide

the little tots with a few weeks of excellent school facilities and normal relationships with other children of their own age. In these summer schools the enrollment varies from about thirty to more than fifty pupils.



Its Student Body

The average enrollment has been about eighty pupils for the three school years ending July 1933-35. It should be noted that about one-third of the total student body come from families outside the missionary group. While the Kuling School is designed primarily for the children of missionaries in Central China, it also serves the children of American business men, diplomatic and other government officials. The prospect for the near future is for a considerably increased enrollment, to at least one hundred, and probably more.

Its Activities

Here let a parent speak. He is writing of a visit to the School, and says:

"The children at the school gets lots of extra-curriculum benefits. Half the children take music. They get chances to perform in public at little recitals from time to time. Good for the school to have the parties. Good for the performers. Helps to boost standards all around. A few of the older girls in turn run the Sunday night party-supper. A new 'stunt' each time. The Home Manager only consults to hold it inside the budget. The girls learn to plan balanced meals and make financial ends meet. The girls get practice in cutting out and making dresses in sewing class. The boys have manual training. Each day in the dining-room one older pupil announces a summary of leading news items from the paper. They thus learn to read and speak to the point."

Its Reputation (What Other People Say)

A prominent missionary in Shanghai:

"To my mind, the Kuling School occupies a unique position among all American schools in foreign countries; and it has been my privilege to see quite a number of these schools not only in China but also in other countries. In none with which I have come in contact have I found as remarkable an *esprit de corps*, both among pupils and teachers, as there is in the Kuling school; and there is a wholesomeness in the atmosphere there that I think is unequalled anywhere."

A mother, the wife of a business man in China:

"We have been more than gratified with the advancement our son made the past two years. . . . The spirit among the children in Kuling is unusual, they are like a huge family and one hundred percent loyal."

A professor's wife, recently returned from China:

"I am unable to say enough in appreciation of Kuling and what a blessing it is to the American children."

THE CHILDREN OF MISSIONARIES — THEIR EDUCATION

The Price They Paid

One very important phase of foreign mission work, which is seldom brought to the attention of the members of home churches, is the education of the children of missionaries. When we think of foreign missions we usually do not have in mind the children of missionaries as a part of this important enterprise. However, it is just these children who in the past have paid the heaviest price for the progress of Christianity in foreign lands. They paid it in health and happiness and preparation for life,—and often with life itself. They had to grow up in an environment often unhealthy and enervating, in cities where sanitation was almost unknown, and in places where dangerous diseases were prevalent. The older they grew, the greater became the danger of exposure to the moral infections of a non-Christian civilization. Because of the lack of all schools their only resource was such teaching as their parents were able to spare from their busy lives. To devote to their children all the time they required, meant that the efficiency of the missionaries would be materially reduced, and that their regular mission work would have to suffer serious curtailment.

The Tragic Escape

The only escape from this tragic situation was the almost universal practice of sending

the children back to the homeland at a much too early age,—often from seven to ten years of age, after which they saw almost nothing of their parents until they were grown. This wicked system entailed more sorrow, pain, and anxiety to both parents and children than all causes combined. Too often it resulted in the parents giving up their mission work altogether, rather than submit to the breaking up of their home life by the necessity of leaving their children at home scarcely better off than orphans.



The Problem Solved

During the last two decades this unfortunate situation has been almost entirely relieved by the establishment of schools for the education of children of missionaries in strategic centers of the field. In some places a mother who happens to be a trained teacher makes herself responsible for the early education of all families

SCHOOL GROUPS — 1934

stationed nearby. In other places a special teacher is employed to operate a small primary school for the children of missionary families within a district. In very large areas a few first-class boarding schools have been established in central locations. Such schools take pupils at the age of about ten years and complete their secondary education and preparation for college. These schools are near enough to permit quick and easy communication with the parents in case of emergency, and to allow the children to go home during vacations and spend at least three months of each year under normal home influences.

THE KULING SCHOOL

Its Location

One of the most important of these boarding schools is that for Central China, the Kuling School, at Kuling in Kiangsi Province, about ten miles from the Yangtze River port of Kiukiang. This school occupies a unique position in a centrally located summer resort of great natural beauty far up in the heart of the Lu Mountains at an altitude of 3,500 feet, and in a climate unexcelled in all China.

Its History

Early in the history of Kuling as a foreign settlement, its unique advantages of climate and location marked it as a favorable site for a school for the children of foreigners in China, and several attempts were made to establish a school which would meet the needs of families



engaged in missionary and business enterprise in Central China. In 1906, the Anglo-American School was opened with an enthusiasm which hoped for its perpetuation; but after three years of successful operation, the lack of adequate financial support compelled its closing. In 1912, another attempt was made to establish a permanent school in Kuling for the education of children who would otherwise be cut off from the contact of others of their age and interests, or would be compelled to leave home and family at an early age, in order to receive the advantages of training in private schools in the United States or England. It was not until 1916, however, after long and careful planning, that two mission boards, the Northern Presbyterian and the American (Episcopal) Church Mission, together with a number of friends in the United States, united to provide financial support for a school in Kuling. Sometime later, the Reformed Church added its support. In spite of crowded conditions, the school was successful from the start. The present main building was completed in 1922, and the school property has been greatly enlarged since that time.

Its Summer School

During July and August each year a Summer School for young children is conducted to provide a measure of relief to parents located in stations where educational advantages are inadequate, to enable them to check up on their own efforts at home, and to provide

the little tots with a few weeks of excellent school facilities and normal relationships with other children of their own age. In these summer schools the enrollment varies from about thirty to more than fifty pupils.



Its Student Body

The average enrollment has been about eighty pupils for the three school years ending July 1933-35. It should be noted that about one-third of the total student body come from families outside the missionary group. While the Kuling School is designed primarily for the children of missionaries in Central China, it also serves the children of American business men, diplomatic and other government officials. The prospect for the near future is for a considerably increased enrollment, to at least one hundred, and probably more.

Its Activities

Here let a parent speak. He is writing of a visit to the School, and says:

"The children at the school gets lots of extra-curriculum benefits. Half the children take music. They get chances to perform in public at little recitals from time to time. Good for the school to have the parties. Good for the performers. Helps to boost standards all around. A few of the older girls in turn run the Sunday night party-supper. A new 'stunt' each time. The Home Manager only consults to hold it inside the budget. The girls learn to plan balanced meals and make financial ends meet. The girls get practice in cutting out and making dresses in sewing class. The boys have manual training. Each day in the dining-room one older pupil announces a summary of leading news items from the paper. They thus learn to read and speak to the point."

Its Reputation (What Other People Say)

A prominent missionary in Shanghai:

"To my mind, the Kuling School occupies a unique position among all American schools in foreign countries; and it has been my privilege to see quite a number of these schools not only in China but also in other countries. In none with which I have come in contact have I found as remarkable an *esprit de corps*, both among pupils and teachers, as there is in the Kuling school; and there is a wholesomeness in the atmosphere there that I think is unequalled anywhere."

A mother, the wife of a business man in China:

"We have been more than gratified with the advancement our son made the past two years. . . . The spirit among the children in Kuling is unusual, they are like a huge family and one hundred percent loyal."

A professor's wife, recently returned from China:

"I am unable to say enough in appreciation of Kuling and what a blessing it is to the American children."

names of the persons, Chinese or English, against whom he brings such serious charges?

I am, etc.,

G. E. MOULE,

English Bishop in Mid-China.

Hangchow, 29th July.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—I asked you on Saturday to induce if possible "A Witness" to give us his name, and the names of those he accuses. If he would then add the documents on which he based his atrocious charges it would be possible to reply to them.

I am quite sure M. Faveau, whose acquaintance I had the pleasure of making in Hangchow, is not the original of "A Witness." Nevertheless he repeats some of the charges contained in the latter's anonymous "testimony," and I therefore ask him, through the medium of your columns, to say—

(1)—What Protestant has "led banditti, etc., in acts of violence, etc.?" and on what occasions?

(2)—Who has screened such persons in the name of religion?

(3)—Who has demanded, when, and at whose suggestion, the deportation of Catholic Missionaries?

(4)—When and by whom was "a price" set—"A Witness" puts it at \$2,000—on a Missionary's "head"?

(1)—To the best of my knowledge,—and I have been in close touch with the region referred to for a number of years—no single professed member of our Church has done any act that could be constructed as participation in an act of violence, such as those referred to.

(2)—I have written to more than one Chinese official, the Lieutenant-Governor being one of them, asking that a fair and impartial investigation should be held of the charges against the now famous Ying Wan-tê.

I did so, influenced solely by the statements made to me spontaneously by local officials, and other non-Christians, of their conviction that he was unjustly accused, and that his summary arrest, at the dictation of the Missionaries, would lead to dangerous riots. I had refused a previous request made by some of our own people, on nearly identical grounds, that I would befriend him as "an adherent;" because as I have said elsewhere, I am reluctant to encourage "adherence" on other than religious grounds.

Ying Wan-tê is, in my view, not a Protestant Christian; but simply a Chinese subject, who has indeed a slight connection with the mission, but whom I became interested in through the circumstantial statements of non-Christians who know him, and are familiar with all the circumstances of the deplorable riots, for which, as they assured me, he was in no way responsible.

(3)—Both "A Witness" and M. Faveau speak of the demand made for the deportation of M. Lepers. I am not aware that such demand was made. But it is possible; since I have reason to think it was in the mind of Mr. Playfair as a possible means of relieving the tension that existed in Taichow, well before the outbreaks of this year.

M. Faveau is hardly correct in saying that Mr. Playfair ever "came to the conclusion that the Protestants were the aggressors" in previous disputes. By the time referred to, however, in my letter of the 11th ult., Mr. Playfair, to my knowledge, has come to a very different conclusion.

I share M. Faveau's desire that the Taichow troubles may be made the subject of a full and impartial enquiry.

(4) I am quite sure he has no thought of falsely accusing Christians of whatever name of *suborning assassination*; but it is

desirable that such charges should not loosely be made either by himself, or still less by an anonymous "Witness." The temper in which some members of M. Faveau's Mission are thinking of the subject of a letter, is illustrated by a short communication inserted, oddly enough, in the organ of the Chinese Anti-opium League, issued on the 17th of June. Here are some of the phrases.—"We heard yesterday from Priest Sun (孫司鐸) of Ning-

po, who states that some eleven chapels have been burnt, and that the Christians who have had to fly exceed a thousand. Hitherto it has been found difficult to get redress. Bishop Reynaud whilst patiently conferring with the Mandarins, telegraphed to the French Minister in Peking and to the Consul-General at Shanghai, but always with a view to securing an amicable adjustment. Hence no French gunboat has as yet been sent down." The writer goes on to say that a Commissioner has been appointed by the Governor who is, in concert with M. Lepers, to deal with the business on the spot. The two district magistrates concerned are to be disgraced for negligence and Ying Wan-tê and his son "either beheaded or banished; it is not yet decided which."—the other criminals to be executed as soon as captured, and chapels and private houses restored at the expense of the public, at a cost not yet fixed, but, it was hoped, to be arranged within the month (of June, perhaps the Chinese 5th moon).

All this, before Ying Wan-tê had been confronted with his accusers, or any adequate enquiry been held into the conduct of the other side.

Is it wonderful that Ying hesitates to surrender himself under such circumstances? I say once more, however, that he is to me, not a "Protestant," but simply a fellow-man who deserves, and is not getting, fair-play.

I am, etc.,

G. E. MOULE,

English Bishop in Mid-China.

Hangchow, 1st August.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—May I trouble you with one more letter on the subject of the Taichow troubles, to supplement the remarks of Père Faveau?

You understood his first letter in the sense that Mr. Playfair, lately British Consul at Ningpo, after a visit to Taichow, had asserted that the Protestants were the cause of the disturbances. I am glad that M. Faveau did not make this statement. Mr. Playfair about two years ago—if I recollect rightly—visited Taichow with the hope of bringing Roman Catholic and Protestant missionaries to a mutual conference. News of his intentions did not reach Mr. Jose, at that time the only foreign missionary of the C.M.S. in Taichow, in time for him to meet Mr. Playfair. On his return Mr. Playfair wrote certain recommendations to English missionaries, as M. Faveau says, but he omits to mention that exactly the same recommendations were sent simultaneously to the Roman Catholic missionaries by the French Consul-General. Mr. Playfair assured us that this was to be done by agreement with himself. Last autumn Mr. Playfair wrote an unsolicited testimony to the exemplary manner in which Mr. Jose, and those working with him, had carried out those recommendations. But with regard to the action of M. Lepers, mentioned in Bishop Moule's letter, "Mr. Playfair . . . deemed the case one in which the injured Chinese subject might well hope to obtain justice in the court of the French Consulate-General." The Ningpo Taotai, in forwarding the case with a demand for justice, was apparently of the

same opinion. "Hitherto without result" is the history of this demand.

Once more I repeat that, if the high-handed disregard of law that has characterised the past, and the unreasonable demands that mark the present crisis in Taichow are continued, no one need be surprised if the people protest, and, considering their habits, protest with violence, against the Roman Catholic mission. And if at any such times Protestant converts are found amongst the protesters, neither will it be a matter for surprise, but rather for regret, and it certainly will be in direct opposition to the wishes and exhortations of their spiritual leaders.

I am, etc.,

W. S. MOULE.

Ningpo, 3rd August.

"SPORTS"

of the danger of arresting him, of the totally independent origin of the riot at T'ai'ping, and of the danger to all "if the people are excited more than they are at present against the Roman Catholics."

With regard to the second part of Mgr. Reynaud's reply I am again tempted to think that he allows his critical faculty to sleep, and being exclusively supplied with *ex parte* evidence, cannot discriminate fact from fiction. His story of the "Protestant theft of rice" is a repetition of statements sent by M. Lepers to Mr. Jose at the time. Mr. Jose—who is, *pace* the Bishop, not a "double dealer"—promptly sent a senior Presbyter to investigate the charges on the spot, in the absence of Pastor Yü who was then on other business at the Fu city and was detained by Mr. Jose during the enquiry. *M. Lepers was invited to send a trusty agent to assist the Presbyter but pleaded pre-occupation.* Presbyter Ch'ên reported that the persons accused were not Protestant adherents, and that Pastor Yü had not patronised them, as alleged. In December last I was in T'ai'chow with Mr. Jose, and having been furnished with a copy of M. Lepers' letter to M. de Bézaure, Mr. Jose at my desire again made a vigorous enquiry into the facts. I find that on December 3rd I wrote from the Chapel referred to above to Mr. Playfair. After referring to the letter of M. Lepers and to the official documents connected with the seizure of the rice, both of which I had carefully studied, I said: "The multifarious accusations of M. Lepers against native clergy and others of our communion are, I suppose, believed by that gentleman, though in some cases he does not hesitate to contradict himself; I have questioned Mr. Jose regarding, I think, every allegation and in almost every case there is *absolutely no foundation* for M. Lepers' charges. If M. Lepers could be induced to perambulate the country as Mr. Jose does, and as I do in my brief visitations with a single servant, and deal face to face with his people and their neighbours, there could be some hope of his co-operating with Mr. Jose in putting an end to the *imperium in imperio* you are familiar with." I expressed my earnest hope that M. de Bézaure would give a fair hearing to what I hoped would be "a well and frankly-conducted case." That hope was disappointed; and as I have stated, with the Consul's advice, the plaintiff addressed himself again to his *Chihhsien*, who reported to the late Taotai of Ningpo, who, as he stated personally to me, addressed to the French Consul-General a demand for justice on behalf of the plaintiff Li Hsi-ch'ang. He assured me that he should press for a decision; and of this I was also assured by the late Consul at Ningpo.

The Bishop has accepted untrustworthy evidence on two points of vital importance. (1) "Cheng Pi-kien and Cu Hi-tsai" *neither are, nor have ever been recognised as "Protestants," either by the native Priest or English Missionary.* Ch'êng, uncle to the deceased woman's husband, demurred to, and resisted, the alienation of the property. Pastor Yü took no part in the affair. The magistrate is said to have adjudicated finally in a *way acceptable to both parties.* (2) "Ch'êng Pi-kien and Cu Hi-tsai," *were not on Li's rice boats, which started from a town 60 li distant from their abode, and had no interest either in the enterprise of Li or in the resultant lawsuit.* I have the documents before me; and they show that the action of Wang Li-yuen *was solely against the plaintiff Li, who is charged with exporting rice (not "plundered from orphans") beyond seas; whilst his reply is on the same lines.* The magistrate's two rescripts clearly affirm Li's claim to the whole of the rice as his property, ordering it to be released and escorted to Sungmên for sale; which orders were, as I have stated, resisted and the rice was handed over to M. Lepers. Neither Mr. Jose nor I have suggested

that that gentleman seized it; but that he accepted it after its seizure on the highway, and after the trial at the *yamên.* The magistrate treated the flag as a fabrication of the assailants.

Certainly I regret that the action of the Taotai is hitherto without result, and earnestly hope for the honour of French justice that it will not remain so.

I repeat that I have not "demanded M. Lepers' expulsion." If I have over-viewed his transfer "to another field of usefulness," as one correspondent phrased it, as desirable, I should never have thought of demanding it since the very fact of my doing so would not unnaturally rouse his Bishop to assert his independence in the matter. This is another case in which Mgr. Reynaud's "reliable news" is untrustworthy.

I hear, whilst I am writing, that it is proposed to include the Christian Hsia Kin-fu and Pastor Yü Hsien-t'ing in the warrant for the arrest of criminals. I sincerely trust that this is *not* reliable. If it should be, we shall be in the face of a religious persecution, and then I cannot demand less than to suffer with my flock.

Regretting both the length of this letter, and the occasion which draws it from me,

I am, etc.,

G. E. MOULE.

Hangchow, 11th August.

[We think this letter must close this correspondence, as far as our columns are concerned.—ED.]

FOOT-BINDING.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—There are few foreign residents, if any, in China to whom the sight of the deformed feet of Chinese women is not an object for commiseration. Very little can be added to what has already been said and written with regard to the reprehensible practice of foot-binding; but the daily sight of the thousands of little girls and elder folk who strut along as best they are able with their maimed feet appeals most pathetically to all who are able to help in the direction of the objects of the *T'ien Tsu Hui.* As public opinion is just now "down" on all forms of cruelty to dumb animals, one would fain advocate one of two measures—*i.e.*, either the coalition of the *T'ien Tsu Hui* and the S. S. P. C. A., or the placing of all Chinese women under the *egis* of the latter Society which has shown such commendable activity.

However, I think that every legitimate measure should be adopted to accelerate the momentum of the anti-foot-binding movement, so that its objects may be speedily accomplished. There are no commercial interests involved; the question is purely one of common humanity. Although it is with considerable diffidence that I now submit the following suggestion, as "sentiment" and "business" are generally regarded as lacking affinity, yet I nevertheless think that it is feasible. Thousands of women employed in Shanghai mills have bound feet. Could not the managers of the mills be prevailed upon to employ only females with *tien-tsu*; or at any rate, could it not be made widely known that, other conditions being equal, preference would be given to those seeking employment who have unbound feet?

I am, etc.,

J. N. O.

14th August.

THE TAICHOW TROUBLES.

To the Editor of the

NORTH-CHINA DAILY NEWS

SIR,—I am sorry that the discussion under the title of *Une Autre Chine* ever had to take place, though Mgr. Reynaud's letter only seems to assure me that I did my duty in commencing it.

Mgr. Reynaud accuses me of nothing worse than being misled, especially by my honest friend, Pastor Yü, whom he designates without adducing any evidence "the wretched man who so terribly deceives" me, "and is reported to have received \$500 for negotiating Ying Wan-tê's conversion," which has not yet taken place, at least to my knowledge.

On my part I have insinuated nothing worse against Bishop Reynaud than a too implicit trust in interested witnesses, and, I may add after reading his letter, his neglect to put in exercise the critical faculty which he certainly possesses.

With regard to Ying Wan-tê I have to state explicitly that my knowledge of his history was not derived from Pastor Yü, but from persons not Protestants; and in whose testimony, in spite of their designation as "accomplices of Ying Wan-tê" I am inclined to place more faith since their reported disgrace. One of those named as "mandarins who abetted Ying" gave me the whole history down to date (12th May) before I met Pastor Yü, who in fact said little or nothing to me about him. Another confirmed the story when, as Bishop Reynaud correctly states, they called to ether on me on the 13th. Their object in calling was not to recommend Ying to me, but, they said, to ascertain if I could in any way mitigate the strong prejudice of the Roman Catholic Mission against a man who, as they held, was really responsible for none of the outrages which had taken place, and who was so popular in his neighbourhood that serious disturbances were almost certain if his arrest were attempted. One of them was the Military Officer who endeavoured, in vain, to protect the Chapel at T'ai-p'ing in the riot in which M. Lepers was injured.

I have not hitherto indicated my informants, lest it should in any way injure them. Now that I am told they are disgraced I do not hesitate to quote them as my authorities. Will Mgr. Reynaud tell me that they and the district magistrate Ch'ao are all in the pay of Ying? Is he so rich that he can buy up a *Chihhsien* and the Military Officer, second in command at Haimên, besides the local civil mandarin? Or is the Protestant cause (if the Bishop persists in associating it with his assailants) so powerful or popular that either mandarins or bandit chiefs would look to it to befriended them against the powerful Roman Mission? Has the British Government obtained from the Chinese an edict in favour of me and my clergy like that which places Mgr. Reynaud on an equality with a Governor-General—*Non equidem invidio, miror magis*,—or has a British gunboat ever visited Haimên with results favourable to the Protestant Mission? A recent visit resulted, as is well-known in Taichow, in a Consular lecture addressed impartially to all Protestant missionaries. On the other hand, the advent of a French gunboat, four or five years ago, is known to have been promptly followed by the disgrace of an obnoxious magistrate. In fact, whilst my informants talked evidently under serious apprehension of the danger of insurrection, the peril of offending the French Mission seemed to be never quite absent from their thoughts.

That Ying Wan-tê is an old pirate I never heard before. If so, he is not the first pirate, since I knew China, who has been permitted to serve his Government. At any rate I have seen his warrants as police officer from three successive *Chihhsiens*, and the present *Chên-tai* (Brigadier-General) and also his certificate of Military

honour, sealed by the late *Futai* (Governor).

I was not present, nor was Bishop Reynaud, and so, of course, cannot give personal testimony to the absence or presence of Ying Wan-tê in the deplorable riots recorded by the Bishop between 15th April and 6th May; but, as I have said, officers, civil and military, who had been employed to investigate them assured me that he was in no way concerned in any of them. Hsia Kin-fu, who is said to have participated in not only plunder but also the brutal outrage on the unhappy Kuan, is a Christian of education, baptised after two years' probation, whose character and habits make it almost as unlikely that he, as that Mgr. Reynaud or myself, should share in such crimes. The provocation offered to Ying Wan-tê on 29th March was much more serious than merely an unwelcome invitation to call on M. Lepers at the Mission. My informants assured me that his liberty was undoubtedly threatened, before he sent his son to call up some of his men to see him safe out of the *yamen* where he was guest. That he resented this, no one denies; but, I repeat it, it is denied by those who ought to know, that he wreaked his vengeance in the way indicated. As to the unhappy Kuan it is said that he was brought by his captors to Ying Wan-tê's house who was then suffering from virulent ophthalmia, but that Ying Wan-tê's son, at the victim's appeal, interceded for him in vain, and he was carried away to suffer the inhuman tortures described. Mgr. Reynaud will tell me my credulity is too gross; but I will ask him to estimate his own neglect to use the critical faculty in a case of which I can report the facts at first hand. Mgr. Reynaud relates that, "on the night of the 13th or 14th of May, Ying Wan-tê and his son came with banners flying at the head of their armed banditti to declare themselves Protestants and they were accepted by Bishop Moule." He has referred to my age. Does he think I am in my second childhood that I should admit as fellow-Christians strangers who came in so defiant a style? I can assure him, however, and I do not think he will give me the lie, that from 12th May, p.m., to 14th, night, which I spent at the Chapel in question, no banners or weapons of any kind were seen among the (for our small Church) crowd of orderly communicants and worshippers, that to this day I have never set eyes on Ying, father or son, and that it was only after I left the place that my Presbyters told me he had called, late on the night of the 12th, to see me, but had been refused by them because of the late hour.

As to the terms in which I spoke of him, when writing to the General Yü, to ask his special care of the isolated Chapel at Ch'ing-yangtao, I have before me a dispatch thereanent from the Consul of Ningpo, in which he says, I "describe him (Ying) as an enquirer of some months' standing." (The original of "enquirer" was literally "one interested in the Faith.") That is the utmost limit of my "commendations" of Ying. My reference to him in that letter merely echoed the anxiety which I heard expressed on all hands that a man generally believed to be innocent of violence against the missions should not be summarily arrested to the peril of the public peace.

That a "*Veto*" which I have never presumed to utter, should have delayed his arrest so long is, to me, incredible, had not my representations met, in the minds of the mandarins, with a very strong impression that Mgr. Reynaud was too sure of the identity of the real enemy. The mandarins, for whom I am sincerely sorry, are not my only witnesses of the non-complicity of Ying. The C. I. M., missionary, whom I conjecture to be Mr. X of the Bishop's letter, wrote under date the 16th of May, independently confirming what I have said of the current opinion of Ying's innocence,

"UNE AUTRE CHINE."

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—I do not recollect to have seen in your columns any notice of *Une Autre Chine*, an able missionary treatise, from the Roman Catholic point of view, by Mgr. Reynaud, the able *Vicaire Apostolique* and head of the Lazarist Mission in Chèkiang. Though published in France in 1897, it is only a few days since it came accidentally into my hands.

As an Anglican and a Bishop it is impossible for me to accept all the author's strictures on my brother Protestants and myself. I observe, however, the good will he expresses that we may profit by his criticism. Only when he attributes to us "violent hatred" (p. 25) against his co-religionists, and still more when (p. 132) he permits himself to class us, English Protestant missionaries, without distinction, along with opium, *ce funeste fléau qui fait tant de victimes*, rating us, indeed, as the more pernicious of the two scourges from which, thanks to England, China has to suffer in her religious and moral, no less than her temporal, estate—he can hardly expect me to follow him.

None the less I have been able to admire, with no little sympathy, his championship of the Chinese character, which he thinks has suffered unduly from the prejudice or ignorance of Protestant missionaries as well as of lay residents and travellers. And the samples of his own missionaries' letters with which he has enlivened some of his pages have been read with all the greater interest, because I am personally acquainted with some of the localities mentioned.

It is good too "to see ourselves as others see us;" and I have given, not for the first time in a long missionary life, respectful consideration to what is alleged of our sectarianism, our high pay, our love of *le confortable*, our family life with its solaces and its cares, both alike, from the author's point of view, incompatible with a true missionary vocation, our indispensable summer vocations, our *promenades en famille*, and all the rest. Nor have I failed to mark with at least equal respect his statement on a later page of the very modest maintenance assigned to his priests, "sisters," pensioners, and so forth.

It is true I do not accept his *dictum* with regard to a celibate priesthood as the only class of missionaries acceptable to the Chinese, on other grounds, and also because celibacy was not the rule of St. Peter's apostolate, even if it was, "by reason of the present distress," a counsel of perfection for St. Paul. Nevertheless I am quite free to confess that I do not think our methods, or our absence of method, such that we can pretend to be self-satisfied.

It would be easy to offer a *tu quoque* to our author's paragraphs on our ill-success and its causes; and no less, a *nos quoque* to some of those in which he exalts the devotion, intelligence, and goodness of some of his converts and priests; though it is true we have not at our command semi-Buddhist prodigies such as, *e.g.*, the luminous cross at p. 134; nor are we so sure that the ascetic and devotional habits traceable to Buddhist influence are likely to predispose to the true asceticism and devotion which must rest on intelligent faith in our Lord. Here, however, we cannot but differ. Catholicism for us is the *quod semper, quod ubique, quod ab omnibus* of the New Testament and the first ages; for Mgr. Reynaud it is the "greater vehicle" (*Mahayana*) having the Catholic faith no doubt for its basis, but "built upon" with *que recentius, que à curia Romand sunt definita* until, as Roman writers have observed, there is in current Catholic ritual much that assimilates it to

the Buddhist *cultus* and ceremonial and, in proportion, as at any rate I view it, differentiates it from the truly Catholic and Evangelical.

It was not, however, with a view to dogmatic controversy that I began this letter; but with a more practical aim. Some of the most noteworthy sentences in *Une Autre Chine*, are those which assert the perfect discipline maintained alike among the clergy and converts of the author's vicariate, and the precautions taken to ensure that none but serious enquirers be admitted even to the catechuminate. On p. 93 he alludes to the temptations to the missionary in a country where justice is bought and sold and not seldom anarchy sits on the bench, to pose as a champion of the weak and oppressed. He sees, however, the mischief likely to arise from such Quixotic interference, and concludes an intelligent statement of the case with a sentence which I venture to translate. "This must account for the strictness of the conditions on which catechumens are received by us, and for our invariable refusal of any who bring us lawsuits to be managed for them." Two of the nearer districts from which Mgr. Reynaud draws his pictures of missionary activity, T'ai-choufu and Chuech'ien, are also fields in which clergy of the C.M.S. are at work; in the former along with missionaries of the C.I.M. In T'ai-chou, we were later on the scene than either the Lazarists or the Inland Mission; in Chuech'ien we were many years before them.

Will it surprise Mgr. Reynaud to be told that in both those fields, no less than in the older ones, his missionary proceedings, so far as "the common fame they bear" is authority, are as inconsistent as possible with the excellent principles he announces? Is he aware, for instance, that the transfer of Protestant converts to the Roman Missions, demonstrably for what they can get, is by no means unknown? Or that the "enrolment of adherents" (*pro-shou*) is believed on all hands, by Christians and non-Christians alike, to be conditioned only by the due payment of an entrance fee? This point was earnestly discussed in Chuech'ien between one of my clergy and the representatives of the Roman Mission, soon after the advent of the latter; and, whilst they acknowledged the hazard of such *facilité d'inscription*, it was defended on the ground that there was hope in the resources of Divine Grace even for the most reprobate. Exceedingly reprobate persons, notorious throughout the district, have in fact been enrolled; and have availed themselves of their association with the Church to persist in their mal-practices and defy justice.

On the other hand the Vicar Apostolic, if he is not much belied, has been demanding at the hands of the Governor of Chèkiang the summary punishment of a certain Yin Wan-tê, alleged to be a ringleader of anti-missionary riots in the *hsiens* of T'ai-p'ing and Huangyen. During a ten days' visitation in T'ai-chou, last May, I was approached by local officials and other non-Christians seeking to interest me in Yin Wan-tê's case. These people unanimously expressed their conviction that he was innocent of any anti-foreign or anti-Christian prejudice. As a local chief of detective police (*chü-tung*) under the *chihhsien* he had arrested and delivered over to justice a proclaimed outlaw who had secured, they said, the protection of the native priest Jan (M. Nuien, p. 112) through the intervention of the priest's brother. They believe the outlaw's death to be the cause of this animosity against Yin, who was otherwise guilty of no offence, and had even shown some interest in Christianity, by attending some of the services at the C.M.S. station. Outrages, it is well-known, have unhappily occurred. But the first of which authentic reports

mission buildings in Taipinghsien, was attributed by everybody to provocation given by the seizure by Romanist adherents, and ill-usage within the mission walls, of a soldier of the local force. In this respect the assertions of the mandarins and others were in agreement with a letter from the C.I.M. Missionary resident in Taiping, describing the event immediately after the escape of M. Lepers, when the C.I.M. missionary and his people were quite unmolested in spite of the excitement,

M. Lepers' own views of the degree in which it is right or expedient to meddle with the native tribunals, or to patronise doubtful Christians, are illustrated by circumstances of which a statement has been laid by the late Ningpo Taotai before the Consul-General of France, with a demand, *hitherto without result*, for justice on behalf of a Chinese plaintiff. The following is the case in brief.—Last autumn Li Hsi-ch'ang, a rice-factor living in a town on the borders of the Taiping and Huangyen districts, was conveying thence to the small sea-port of Sungmèn two boatloads of rice, valued at \$300. On the way thither he was stopped by Wang Li-yuen and other Roman Catholic adherents, who demanded \$50 as excise, and detained the boats till he should pay it. He refused and laid an information before the Taiping magistrate. A cross action was commenced by the other accusing Li of intending to export the rice beyond seas. The magistrate gave it in favour of Li, to whom he ordered the property to be restored; directing his "runners" to see the sentence carried out. They were resisted by Wang: who in the end carried off the boats and their contents and handed them over to M. Lepers, French Missionary Priest at Haimèn. These transactions having come to the knowledge of the Rev. G. H. Jose, C.M.S., under whose ministry Li had become a convert, and who was then stationed at Taichoufu, he wrote to M. Lepers to ask if the account he had received of the action of Wang Li-yuen and others, and of M. Lepers' acceptance of the plunder, was correct. M. Lepers' reply was to the effect that the facts were as stated; but that he had reason to suspect that some part of the rice had been taken from a member of his communion; that meantime he had sold the rice for \$100, and was prepared to discuss with Mr. Jose the disposal of that sum, as well as of the boats and sacks, which were all in his possession, in case it should appear that his suspicions were well-founded. The extraordinary nature of this avowal led Mr. Jose to lay the correspondence before Mr. Playfair, then H.B.M.'s Consul at Ningpo; who after seeing the vouchers, including the magistrate's findings as well as the Priest's avowal, deemed the case one in which the injured Chinese subject, Li Hsi-ch'ang, might well hope to obtain justice in the Court of the French Consul-General.

I do not wish, Sir, to pursue the comparison between the excellent disciplinary principles of the missions under Mgr. Reynaud's episcopal guidance, and their imperfect (to say the least) exemplification in practice, further. It is with regret, and only as compelled by a sense of duty, that I have brought such matters before the public at all. Jealousy of the superior success of the missions of the great Roman Church, *odium theologicum*, what not, will, I fear, inevitably be assigned as my motive for the observations I have offered. On my conscience I protest that it is rather jealousy for the honour of our common Christian name, coupled with reverence for the devotion, the learning, the achievements, the martyrdoms of so many Roman missionaries and converts in China and Corea during the past three centuries, together with sincere love for the Chinese people whose character Mgr. Reynaud has so well vindicated, that have compelled me

to publicly to appeal to him—rather than a private correspondence without result some two years ago—to reconsider the whole situation, and to endeavour to secure on the part of his clergy and others whether French or Chinese a more loyal and conscientious compliance with the excellent disciplinary rules he has propounded in his interesting volume.

I am, etc.,

G. E. MOULE,

English Bishop in Mid-China.

Hangchow, 18th July.

P.S.—I learn with regret that *Une Autre Chine* is not at present to be procured from Messrs. Kelly and Walsh. They have sent me instead a cleverly edited English version of it, much abridged, under the title of *Another China*. The Editor, who rightly draws attention to some telling additions to the indictment against us Protestants drawn from non-Roman sources, is hardly correct in saying that he has "departed only slightly from the original." The omissions in fact are more considerable than the additions. The book is reduced by fully one-third, the pages likewise being smaller. There is an apparent desire moreover to tone down the bitterness (shall I say?) of the Bishop's reference to Protestants. For example, the classification of the English Protestant Missionary with opium has almost entirely disappeared (*cf.* French p. 132 with English p. 103).

G. E. M.

Poetry.

CRICKET AND CUPID.

1.

She understands the game no more
Than savages the sun's eclipse;
For all she knows the bowler throws,
And Square-Leg stands among the Slips:
And when in somersaults a stump
Denotes a victim of the game,
Her lovely throat begets a lump,
Her cheeks with indignation flame.

2.

She scarce can keep her seat, and longs
To cheer the fallen hero's fate;
Her fingers clench upon the bench
As if it were the Trundler's pate!
Because this rascal's on the spot
Her passion fails to be concealed;
She asks me why the wretch is not
Immediately turned off the field.

3.

But if the batsmen force the pace,
From me she quickly takes her cue;
Perceives the fun of stolen run,
The overthrow that makes it two.
And as the ball bombards the fence,
Or rattles on the Scorers' hut,
She claps with me the Drive immense,
And prettily applauds the Cut.

4.

Divided at the heart, I seek
With skill to serve a double call:
Though great the Game, it were a shame
To miss her bosom's rise-and-fall.
Cupid and Cricket, unafraid,
Must sink their dread of partnership,
Nor fear to join as stock-in-trade,
The boxwood bail, the honeyed lip.

5.

Time was when bigotry compelled
A total worship of the game,
Before the test had pierced my breast,
Before the Idol-breaker came.
But suddenly the sky let down,
Escaped from heaven in pink and gold,
A child to conquer by her gown
The sport so starkly loved of old.

have such matter to entertain the outer world. At least they will do us the justice to say that it was not we who were the first to enter the lists; friends of peace, we prefer silence to scandal.

Nevertheless my task is not yet finished. I cannot ignore that last most telling hit of Bishop Moule's letter. It is an old story brought up again after being ineffectually promened before Chinese and European tribunals, a real spectre kept in reserve as a kind of last resource. It has to do with stolen rice—it is a case that has two sides, it is very like a sermon with two points, viz., 1st, the rice that was stolen by Protestants from Catholics; 2nd, the rice that was stolen by Catholics from Protestants. Contrary to the usual course of a good preacher Bishop Moule has begun by the second point, quite forgetful of the first. I will preach it in his place, otherwise the second cannot be understood.

Towards the end of March of 1898, at Chungkiang there died an elderly Christian woman, who on her deathbed confided to M. Lepers by an authentic act her two young children, 80 *mow* of ricefield, and a house which by her desire was to be transformed into a chapel for the Christians of that village, and of the neighbouring one of Yohuen. A few days after a relation named Cheng Pi-kien with Cu Hi-tsai and other scoundrels got possession of the house, drove out our Catechist, smashed the altar, carried off 200 sacks of rice, and seized one of the orphans. Immediately after this affair Cheng Pi-kien and Cu Hi-tsai were received into the Anglican Church by the Pastor Yu, who informed M. Lepers of the fact in a rather coarse letter. Mr. Jose, the Anglican minister at Taichow, hearing what had occurred from M. Lepers, promised to write to Pastor Yu and desire him to dismiss Cheng Pi-kien and his accomplice. Nothing of the kind was done, Cheng Pi-kien and Cu Hi-tsai in their cross-accusation before the tribunal at Taipinghsien continued to call themselves members of the Anglican Church, influential Protestants were sent to uphold them as such before the mandarin by Pastor Yu, who in a visit to the tribunal recommended them himself as Protestants. As to Mr. Jose he played a double game; before the Chinese authorities he acknowledged and supported them as Christians, but before the English Consul at Ningpo he disowned them. Emboldened by this support Cheng Pi-kien and Cu Hi-tsai established themselves in the ransacked house, and seized by force the first crop of the 80 *mow*, which yielded about 300 sacks of rice. At the commencement of this year the new magistrate at Taipinghsien in a spontaneous impartial judgment condemned them to restore the rice, the house, and the orphan. They refused to do so saying they could not do so without the authorisation of Mr. Jose.

While M. Lepers was pushing his accusation against the thieves at the tribunal, Cheng Pi-kien and Cu Hi-tsai in company with a Protestant Li Hsi-tsan and under the shadow of the English flag were quietly dropping down the river towards the sea in two boats laden with rice. What wonder that the Christians of the place, being convinced the two villains were making off with the orphans' stolen rice and to do so with impunity (exportation of rice being forbidden) had hoisted the English flag, they at once stopped the boats, took the flag, and placed the rice in safety. Had they not every reason to think as they did? The first news of the affair that reached M. Lepers was by a letter from Mr. Jose begging him to call his Christians to account, and accusing them of having stolen the rice of Li Hsi-tsan. The Protestants who were to appear as plaintiffs against our Christians at the tribunal, were the very ones who had been told off to uphold Cheng Pi-kien and Cu Hi-tsai before the mandarins. The identity of the names, and other circumstances in-

spired M. Lepers himself with well founded doubts, and in this dilemma, he wrote to ask for further information,—either the name of Li was used simply to hoodwink, and the rice was part of the 500 sacks belonging to the orphans, and stolen, and exported under Protestant protection, or else explain the presence of Cheng Pi-kien and Cu Hi-tsai on the boats that were so secretly smuggling rice out of the country.

During the delay of this correspondence the rice was deteriorating, and that it might not all be lost, Mr. Lepers sold it. Then arose a regular storm. Mr. Jose demanded by what right Mr. Lepers had sold the rice stolen from Ly Mr. Lepers answered that he was quite uncertain whether the rice belonged to Ly, or to the orphans, and for either case he considered he had done well to sell it, instead of letting it be spoilt and lost. If it really did belong to Ly, he, Mr. Lepers, had the money in his possession and he would have much pleasure in handing it over to him at once. No claim was made for the money, and instead Mr. Jose sent Mr. Lepers' answer to the English Consul at Ningpo. Then accusations and abuse rained down on the missionary; tribunals of all kinds were called into action; a solicitor was even summoned to examine the case, when Mr. Lepers was declared to have had the rice seized, while as a fact he only heard the news from Mr. Jose's letter, after the deed was done. The report made from the Consulate in Ningpo,—it went to the Consulates of England and France at Shanghai, whence it proceeded to the Legations at Peking, and finally had the honour of a voyage to London. Bishop Moule, who seems still to regret that all these manoeuvres have hitherto "been without result," affirms that it was the Taotai of Ningpo who accused Mr. Lepers to M. le Comte de Bezaure, who, strangely enough, nevertheless answered the English Consul at Ningpo with these words "*Quid inde.*" It was clear to all that the whole affair of the rice was simply between Chinese, and that the Chinese have their own magistrates. This short account leads me to the two following conclusions: It is doubtful if the rice exported under the British flag which bore the inscription 大英奉旨監督 really belonged to the Protestant Ly Shi-tsan, or to the two Catholic orphans confided to Mr. Lepers; but this is certain, that Cheng Pi-kien, and Cu Hi-tsai robbed these two orphans of 80 *mow* of rice fields, a house, and 500 sacks of rice, not to mention other injuries for which reparation is due. I will end by asking again, these two villains—are they or are they not Protestants? It does not suffice to disown them in the papers, and before the Consuls; they must also be disowned before the Chinese authorities who still affirm that they are members of the Anglican religion.

I am longing for the termination of this letter, and I sincerely hope of this discussion. It would be more easy than agreeable for me in my turn to accuse, but this I shall not do, and I feel your readers will be thankful for my silence.

I am, Sir,

Your's truly,

✠ P. M. REYNAUD, C. M.

P.S.—In your issue of the 1st Aug., Mr. W. S. Moule, Bishop Moule, and your own correspondent, again occupy your space with the Taichow troubles. My letter can act as answer to all three, I have quoted names, dates, and facts. Let Mr. W. S. Moule do as much, instead of contenting himself with odious and perfidious insinuations; above all let him take a lesson in moderation and courtesy from his venerable uncle. I would fain add one word for Bishop Moule. A high-placed functionary showed us a document,

coming from the Tsungli Yamèn, through the hands of the Governor of Hangchow, and containing a letter from Bishop Moule where he strongly accuses an English Consul, demands for Mr. Lepers' expulsion from China, for Mr. Nuien imprisonment, and declares Ing Wang-tê and Co. innocent, etc. If Bishop Moule disavows this letter, and so proves the mandarin to be a slanderer I shall indeed much rejoice.

As I write these lines I hear Ing Wang-tê has assembled over 300 pirates by profession, and has promised \$5,000 to anyone who will deliver to him alive Mr. Lepers, or Mr. Nuien. This reliable news contradicts the report that Ing Wang-tê had become a bouze. It is said that the brigand chief intends attacking the tribunal at Howangyen to deliver one of his lieutenants, a Protestant much implicated, and condemned to gaol, awaiting further trial.

As to "your own correspondent," I defy him to prove that the question of compensation has been touched. We refuse to speak of it, until the guilty are punished. I add that he brings against us a double calumny in attributing to us information that appeared in your issue of the 22nd of July, which we have not even read. According to this information it seems that we are ready and willing to fight, and that we have offered the sum of \$2,000 for the arrest of Ing Wang-tê.

Ictericus omnia flava videt.

✠ P. M. R.

POSTAL FACILITIES AT WEIHAIWEI.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—May I venture to occupy a few lines of your space to correct, or rather to remove, the impression which some recent notes from your correspondent at this place may have raised in the minds of your readers as to the nature of the Postal Service here, and the degree of satisfaction which it has given to the British community of Weihaiwei.

I write, Sir, as a resident of six months' standing, and as one who has as keen a desire for the regular dispatch and delivery of our mails as any person can possibly have. Often I, as many others doubtless are, am irritated at a looked-for mail being delayed, but this does not prevent me from recognising that the cause is to be found, not in any remissness of the postal authorities, but in the absence of regular steam-boat communication between this port and those of Chefoo and Shanghai.

Every possible channel through which postal matter can be sent has already been placed under requisition, with a view to facilitating the transmission of correspondence, etc. Mails are invariably sent to Chefoo whenever a battleship or other war-vessel is going there. Every steamer advertised to call at this port brings and takes away any mails there may be. A courier travels to and fro between here and Chefoo at least twice a week. What more can the Imperial Postal authorities do than this? Has your correspondent's brain, which is so fertile in grumbling, any suggestions to make? His proposal of a British Post Office is to my mind an absolutely barren one, unless he can show that it would be able to improve upon the results already achieved. If the best is being done, allowing of course for the very considerable natural obstacles in the way of perfection, a change as suggested would be impolitic and unnecessary. What is there that a British Post Office being here would effect, which has not already been effected? Would it be the means of procuring us regular steamship connection with Chefoo

THE DOG TROUBLE.

To the Editor of the

NORTH-CHINA DAILY NEWS.

DEAR SIR,—It may interest dog owners to be acquainted with the following facts.

Yesterday morning, at about 9 a.m. a "poor man foreigner" stole the muzzle off my dog, the act being witnessed by my cook, who on remonstrating with the man, was told "no belong you pidgin."

I presume the native was too scared to acquaint the police, and so the dog was reduced to a condition whereby I become liable to a heavy penalty; to say nothing of having to provide a new muzzle.

I am, etc.,

HONGKEWITE.

2nd August.

"UNE AUTRE CHINE."

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—If appreciation and criticism can succeed in drawing public attention to the most modest of books, I acknowledge that from this double point of view Bishop Moule has given a good advertisement to *Une Autre Chine* in your issue of the 24th of July. The reproaches he addresses to the author are tempered by some passages of sincere praise and the general tone is one of moderation. I will endeavour to answer his grievances with the same frank courtesy that he has shown throughout his letter. It is in this conciliatory spirit I will not touch on the dogmatic controversy with which he commences, or the objections already so often refuted. I will limit myself to the actual facts that our eminent critic brings against us. There I can hardly avoid some discussion, since we are in the position of the accused. Still if I happen to be rather severe on certain points towards persons, I shall endeavour to show all indulgence, for I entirely excuse them of having any wrong intention.

Bishop Moule has the kindness to call excellent, certain principles which I inculcate in *Une Autre Chine*, his one regret is to see our acts so inconsistent with our words, and he is particularly severe in his criticism of the manner in which catechumens are admitted. I think that *fides ex auditu* leads his pen a little astray and that he speaks under the influence of incorrect or exaggerated stories without having ascertained the reliability of the source. I am happy to be able to reassure him that our acts are, as far as it is possible, in accordance with our principles. We make it a rule to refuse for catechumens all pagans who have lawsuits on hand, or who have a bad reputation. Those only are inscribed who have been examined by the missionary himself, and they are admitted to baptism when he considers them worthy, often after a trial of a year or more. We thus have full time to obtain information, and know our subjects, and we never hesitate to expel those who prove themselves unworthy, and who would therefore do much harm. Now if, in spite of all these precautions, some pagans declare themselves catechumens, without our knowledge, that certain hypocrites deceive us for a time, that even certain Christians create scandal, in one word that cockle be mixed with the good seed, that a few wolves are found amidst the sheep, at this who can be surprised, who can reasonably make us responsible for it? In any case I defy anyone to prove that we have knowingly received or kept amongst us reprobate persons either at Cucih sien or elsewhere, as Bishop Moule insinuates no doubt from want of reliable information. Such persons when met with amongst our Christians are not long left in peace; when

other means fail to obtain a reformation, we simply hand them over to the mandarins. The amputation of a gangrenous limb often saves the whole body, and to this measure do I ascribe in great part, having those good Christians of whom I speak in *Une Autre Chine*. This manner of acting which Bishop Moule will I think neither deny or criticise may perhaps surprise him as much as it did the English Consul he mentions in his letter. "It is strange," he remarked, "that I have never yet been able to make a single Protestant minister acknowledge that one of his adherents could commit a fault. One would think that baptism made them impeccable."

Une Autre Chine seems to be used by Bishop Moule as an introduction to the Taichow affairs. It is then he leads us to put us in front of two facts, both of a very serious nature. The first is the case of Ing Wang-tê whom he reproaches us with pursuing with false accusations.

Who is this individual and what has he done?

Ing Wang-tê is an old pirate and as such has formerly worn the cangue. He finally had to make his submission, but ever remained a wolf under sheep's clothing, and the Christians in his district had frequent cause to complain of his exactions. Mr. Lepers first warned him, and then hoping to come to some mutual understanding concerning these grievances, sent him his card and requested an interview. Instead of responding, Ing Wang-tê dispatched messengers in all directions to spread the report amongst his partisans that we had made him prisoner. They assembled by hundreds, armed with rifles, and would have torn down our establishment at Haimên, but for the intervention of the *yamen* runners who at last succeeded in convincing them that their leader was quietly awaiting them at the tribunal. This took place on the 29th of March, and that same night saw the houses of 15 Catholic families broken into, and the pillaging of three others. The 30th of March, mounted, preceded by numerous armed banditti, and to the sound of the tom-tom and trumpets, Ing Wang-tê went through the whole neighbourhood, stirring up the people against us. The 31st he gave a feast of 250 tables to the brigands drawn together by the hope of plunder. The 1st April he went to the Inland Mission to have his name inscribed. Mr. X. had the wisdom to dismiss him. The following days were spent in preparation, making flags, amassing arms and powder, enrolling partisans, pillaging Christians, etc. Then on the 11th Lieutenant-Col. Liou proposed him to us as a catechumen! On the 15th the brigands extorted ransom from the Christians of Eultang-miao, and established themselves in our chapel. On the 16th emissaries were sent to Taipinhsien to rouse up the population against us. The 18th, soldiers invaded our chapel, seized the Catechist and a Christian, and during the span of five hours dragged them through the streets of the town. The 19th, General Yü sent a special delegate, who tried and condemned the soldiers. The 20th, the soldiers threw off their uniforms, struck the tom-tom to collect together the rabble, and destroyed the chapel, Mr. Lepers provisionally escaped with his life. The 2nd of May, our chapel and the houses of the Catholics at Sinho were plundered and destroyed, and at the head of the brigands rode the son of Ing Wang-tê, and Hia Kin-fou, the factotum of the Chinese pastor Yu. The 3rd of May the pillaging at Changtoing of the chapel and Christians. The 4th of May, the burning of the chapel at Maolin. The 5th, the Christian Kouai Shiao-pai was arrested and Ing Wang-tê, his son, and Hai Kin-fou had his eyes plucked out and the nerves of his feet cut. The 6th, the pillaging of Maolin, and of the Christian

families who had been spared on the 4th was finished.

Of course, Ing Wang-tê could not have accomplished all these feats without the support of some mandarins. Amongst them he had three accomplices, Mr. Tchao of Houangyên, Mr. Liou of Haimên, and Mr. Hoang of Loukiao. Of these, two have already been removed by the Governor at the request of Li Taotai of Ningpo, of Ou Taotai special delegate, and of Kao Sen-fou of Taichow. The third has also been reported to his superiors.

Well, two of these accomplices Mr. Liou, and Mr. Hoang on the 13th of May called on Bishop Moule to recommend to him Ing Wang-tê and his son. On the night of either the 13th or the 14th of May Ing Wang-tê and his son came, with banners flying, at the head of their armed banditti to declare themselves Protestants, and they were accepted by Bishop Moule. Yet more, he writes a letter to General Yu of Haimên to claim his protection against Catholics, who, he understood, intended to attack the Protestant Chapel—truly a most likely story—and above all to recommend to him Ing Wang-tê, who, it was said, had been frequenting service for several months, was irreproachable in his conduct, and enjoyed an excellent general reputation, but was the victim of atrocious calumny.

6,000 *mow* of uncultivated ricefields, innumerable Christians maltreated and beaten until a ransom is extorted, hundreds of houses plundered, numerous chapels burnt, a price put on the heads of the missionaries, these are the crimes of one who is declared by Bishop Moule in an official letter to be exemplary. Indeed the aged Bishop has been cruelly misled and deceived. From him is concealed the motto that floats over the heads of the brigands "Protect the kingdom, exterminate religion" (保國除教). He is kept in ignorance of the blood that stains the hands of Ing Wang-tê and his son, of the moans of their victims plundered and mutilated. No, of all this he knows nothing. I am the first to declare it, or this venerable old man would never have fallen into such a fatal mistake. All guilt lies at the door of that perfidious councillor, that wretched man who so terribly deceives him, the native Pastor Yu, who it is reported, has received \$500 for negotiating Ing Wang-tê's conversion. I feel truly sorry for the Bishop and in no way blame him. Can we, however, be again reproached with receiving reprobates amongst our converts? Since that time, that means to say for over two months, all efforts on the part of local authorities, all steps taken by special delegates from the Governor, have failed before the same obstacle,—the veto of Bishop Moule, which screens Ing Wang-tê and his accomplices from the pursuit of the law. Nevertheless the officials are impatient of further delay, and Mr. Kao, the prefect of Taichow, has warned Pastor Yu that, if before the 1st August, the Protestants have not given up Ing Wang-tê and his accomplices no further permission shall be awaited, but the culprits shall be seized. Pastor Yu has gone to Hangchow to give this information and receive orders. Is it we who can now be accused of impeding the administration of justice, of upholding unjust causes? Can that ever again be said, before that climax of injustice, the demand of the expulsion from China and imprisonment of those very missionaries on whose heads a price had been put by Ing Wang-tê and his band.

These details are indeed grievous, and not one of them would the readers of the *Daily News* ever have known, but for the false public accusations that have forced me to divulge the truth. I do so with real repugnance, to accomplish a painful duty, and with the sincere desire

have such matter to entertain the outer world. At least they will do us the justice to say that it was not we who were the first to enter the lists; friends of peace, we prefer silence to scandal.

Nevertheless my task is not yet finished. I cannot ignore that last most telling hit of Bishop Moule's letter. It is an old story brought up again after being ineffectually promanaged before Chinese and European tribunals, a real spectre kept in reserve as a kind of last resource. It has to do with stolen rice—it is a case that has two sides, it is very like a sermon with two points, viz., 1st, the rice that was stolen by Protestants from Catholics; 2nd, the rice that was stolen by Catholics from Protestants. Contrary to the usual course of a good preacher Bishop Moule has begun by the second point, quite forgetful of the first. I will preach it in his place, otherwise the second cannot be understood.

Towards the end of March of 1898, at Chungkiang there died an elderly Christian woman, who on her deathbed confided to M. Lepers by an authentic act her two young children, 80 *mow* of ricefield, and a house which by her desire was to be transformed into a chapel for the Christians of that village, and of the neighbouring one of Yohuen. A few days after a relation named Cheng Pi-kien with Cu Hi-tsai and other scoundrels got possession of the house, drove out our Catechist, smashed the altar, carried off 200 sacks of rice, and seized one of the orphans. Immediately after this affair Cheng Pi-kien and Cu Hi-tsai were received into the Anglican Church by the Pastor Yu, who informed M. Lepers of the fact in a rather coarse letter. Mr. Jose, the Anglican minister at Taichow, hearing what had occurred from M. Lepers, promised to write to Pastor Yu and desire him to dismiss Cheng Pi-kien and his accomplice. Nothing of the kind was done, Cheng Pi-kien and Cu Hi-tsai in their cross-accusation before the tribunal at Taipinghsien continued to call themselves members of the Anglican Church, influential Protestants were sent to uphold them as such before the mandarin by Pastor Yu, who in a visit to the tribunal recommended them himself as Protestants. As to Mr. Jose he played a double game; before the Chinese authorities he acknowledged and supported them as Christians, but before the English Consul at Ningpo he disowned them. Emboldened by this support Cheng Pi-kien and Cu Hi-tsai established themselves in the ransacked house, and seized by force the first crop of the 80 *mow*, which yielded about 300 sacks of rice. At the commencement of this year the new magistrate at Taipinghsien in a spontaneous impartial judgment condemned them to restore the rice, the house, and the orphan. They refused to do so saying they could not do so without the authorisation of Mr. Jose.

While M. Lepers was pushing his accusation against the thieves at the tribunal, Cheng Pi-kien and Cu Hi-tsai in company with a Protestant Li Hsi-tsan and under the shadow of the English flag were quietly dropping down the river towards the sea in two boats laden with rice. What wonder that the Christians of the place, being convinced the two villains were making off with the orphans' stolen rice and to do so with impunity (exportation of rice being forbidden) had hoisted the English flag, they at once stopped the boats, took the flag, and placed the rice in safety. Had they not every reason to think as they did? The first news of the affair that reached M. Lepers was by a letter from Mr. Jose begging him to call his Christians to account, and accusing them of having stolen the rice of Li Hsi-tsan. The Protestants who were to appear as plaintiffs against our Christians at the tribunal, were the very ones who had been told off to uphold Cheng Pi-kien and Cu Hi-tsai before the mandarins. The identity of the names, and other circumstances in-

spired M. Lepers himself with well founded doubts, and in this dilemma, he wrote to ask for further information,—either the name of Li was used simply to hoodwink, and the rice was part of the 500 sacks belonging to the orphans, and stolen, and exported under Protestant protection, or else explain the presence of Cheng Pi-kien and Cu Hi-tsai on the boats that were so secretly smuggling rice out of the country.

During the delay of this correspondence the rice was deteriorating, and that it might not all be lost, Mr. Lepers sold it. Then arose a regular storm. Mr. Jose demanded by what right Mr. Lepers had sold the rice stolen from Ly Mr. Lepers answered that he was quite uncertain whether the rice belonged to Ly, or to the orphans, and for either case he considered he had done well to sell it, instead of letting it be spoilt and lost. If it really did belong to Ly, he, Mr. Lepers, had the money in his possession and he would have much pleasure in handing it over to him at once. No claim was made for the money, and instead Mr. Jose sent Mr. Lepers' answer to the English Consul at Ningpo. Then accusations and abuse rained down on the missionary; tribunals of all kinds were called into action; a solicitor was even summoned to examine the case, when Mr. Lepers was declared to have had the rice seized, while as a fact he only heard the news from Mr. Jose's letter, after the deed was done. The report made from the Consulate in Ningpo,—it went to the Consulates of England and France at Shanghai, whence it proceeded to the Legations at Peking, and finally had the honour of a voyage to London. Bishop Moule, who seems still to regret that all these manoeuvres have hitherto "been without result," affirms that it was the Taotai of Ningpo who accused Mr. Lepers to M. le Comte de Bezaure, who, strangely enough, nevertheless answered the English Consul at Ningpo with these words "*Quid inde.*" It was clear to all that the whole affair of the rice was simply between Chinese, and that the Chinese have their own magistrates. This short account leads me to the two following conclusions: It is doubtful if the rice exported under the British flag which bore the inscription 大英

奉旨監督 really belonged to the Protestant Ly Shi-tsan, or to the two Catholic orphans confided to Mr. Lepers; but this is certain, that Cheng Pi-kien, and Cu Hi-tsai robbed these two orphans of 80 *mow* of rice fields, a house, and 500 sacks of rice, not to mention other injuries for which reparation is due. I will end by asking again, these two villains—are they or are they not Protestants? It does not suffice to disown them in the papers, and before the Consuls; they must also be disowned before the Chinese authorities who still affirm that they are members of the Anglican religion.

I am longing for the termination of this letter, and I sincerely hope of this discussion. It would be more easy than agreeable for me in my turn to accuse, but this I shall not do, and I feel your readers will be thankful for my silence.

I am, Sir,

Your's truly,

✠ P. M. REYNAUD, C.M.

P.S.—In your issue of the 1st Aug., Mr. W. S. Moule, Bishop Moule, and your own correspondent, again occupy your space with the Taichow troubles. My letter can act as answer to all three, I have quoted names, dates, and facts. Let Mr. W. S. Moule do as much, instead of contenting himself with odious and perfidious insinuations; above all let him take a lesson in moderation and courtesy from his venerable uncle. I would fain add one word for Bishop Moule. A high-placed functionary showed us a document,

coming from the Tsungli Yamèn, through the hands of the Governor of Hangchow, and containing a letter from Bishop Moule where he strongly accuses an English Consul, demands for Mr. Lepers' expulsion from China, for Mr. Nuien imprisonment, and declares Ing Wang-tê and Co. innocent, etc. If Bishop Moule disavows this letter, and so proves the mandarin to be a slanderer I shall indeed much rejoice.

As I write these lines I hear Ing Wang-tê has assembled over 300 pirates by profession, and has promised \$5,000 to anyone who will deliver to him alive Mr. Lepers, or Mr. Nuien. This reliable news contradicts the report that Ing Wang-tê had become a boize. It is said that the brigand chief intends attacking the tribunal at Howangyen to deliver one of his lieutenants, a Protestant much implicated, and condemned to gaol, awaiting further trial.

As to "your own correspondent," I defy him to prove that the question of compensation has been touched. We refuse to speak of it, until the guilty are punished. I add that he brings against us a double calumny in attributing to us information that appeared in your issue of the 22nd of July, which we have not even read. According to this information it seems that we are ready and willing to fight, and that we have offered the sum of \$2,000 for the arrest of Ing Wang-tê.

Ictericus omnia flava videt.

✠ P. M. R.

POSTAL FACILITIES AT WEIHAIWEI.

To the Editor of the

NORTH-CHINA DAILY NEWS.

SIR,—May I venture to occupy a few lines of your space to correct, or rather to remove, the impression which some recent notes from your correspondent at this place may have raised in the minds of your readers as to the nature of the Postal Service here, and the degree of satisfaction which it has given to the British community of Weihaiwei.

I write, Sir, as a resident of six months' standing, and as one who has as keen a desire for the regular dispatch and delivery of our mails as any person can possibly have. Often I, as many others doubtless are, am irritated at a looked-for mail being delayed, but this does not prevent me from recognising that the cause is to be found, not in any remissness of the postal authorities, but in the absence of regular steam-boat communication between this port and those of Chefoo and Shanghai.

Every possible channel through which postal matter can be sent has already been placed under requisition, with a view to facilitating the transmission of correspondence, etc. Mails are invariably sent to Chefoo whenever a battleship or other war-vessel is going there. Every steamer advertised to call at this port brings and takes away any mails there may be. A courier travels to and fro between here and Chefoo at least twice a week. What more can the Imperial Postal authorities do than this? Has your correspondent's brain, which is so fertile in grumbling, any suggestions to make? His proposal of a British Post Office is to my mind an absolutely barren one, unless he can show that it would be able to improve upon the results already achieved. If the best is being done, allowing of course for the very considerable natural obstacles in the way of perfection, a change as suggested would be impolitic and unnecessary. What is there that a British Post Office being here would effect, which has not already been effected? Would it be the means of procuring us regular steamship connection with Chefoo

Proof only

The "Peitaiho" Association.

An Udenominational Supplement to Present Denominational Agencies.

Combines Features of Northfield, Chautauqua and Tuskegee.

Summer Schools and Correspondence Courses for Graduates and Helpers.

Industrial Farm and Trade Schools for Youth of the Christian Community.

Wise Trustees, Faithful Instructors, Carefully Guarded Expenditures.

Needs Capital for Land and Equipment Only. Will You Help?

THE FUTURE "SELF-SUPPORTING, SELF-GOVERNING, AND SELF-PROPAGATING" CHURCH OF CHINA.

THE FUTURE. If the progress of missionary work in Japan furnishes any index to approaching conditions in China, missionary and foreign influence will wane before the end of the decade. Looking toward the future "self-supporting, self-governing, and self-propagating" church of Christ in China, we cannot fail to see that the present crisis demands:

1. The preparation of a large and enthusiastic body of educated **native workers**, deeply spiritual and trained to special leadership.
2. An increase in the earning power and therefore, of the contributing power of the **church members**.
3. A practical **union** of Christian effort among the native leaders and Christians of the several denominations.

The "Peitaiho" Association herein described seems peculiarly fitted to meet the above special demands of the time. It seeks through **union effort** to supplement existing agencies. It helps to equip in special ways the **workers** of the native church. The support and growth of this church it seeks to assure through an increase in the ability and willingness of the Christian **community** to assume a measure of its duties and privileges.

The "Peitaiho" Association.

An Udenominational Supplement to Present Denominational Agencies.

Aim.

To provide an undcnominational supplement to present mission agencies for the inspiration of Chinese Christian workers to more thorough and enthusiastic study of the Bible and methods of Christian work.

And to furnish practical training along industrial and other lines for the youth for the Christian community, but in such an atmosphere that they cannot but be fitted and eager both to support their church and also to fill positions of usefulness and leadership therein.

Combines Features of Northfield, Chautauqua and Tuskegee.

Constituency.

The native Christians and Christian workers of Chihli, northern Shantung, and Manchuria. *A non-Christian population of 40,000,000, containing perhaps 25,000 Christians and 1,000 native Christian workers. These Christians are connected with some six English and five American missions.

The pupils and delegates attending the conferences are members or officers of the various native churches. The speakers, teachers, etc., with the exception of the foreign and native permanent staff, are missionaries of the various mission boards.

Summer Schools and Correspondence Courses for Graduates and Helpers.

Departments.

1. **Summer Gatherings** for native Christian workers and students at Peitaiho [pronounced Bay-die-hér], North China, conducted along the lines of Chautauqua, Silver Bay, Northfield, etc.

2. **Bible and Normal Correspondence Courses**, available throughout the year, and organized along lines suggested by the Chicago Training Institute, Winona Bible School, Chautauqua, etc.

3. **Local Union Conferences** held at various times and places under the leadership of **Deputations** from the Association.

4. **An Industrial Farm and Manual Training Schools** similar to Tuskegee, Hampton, Winona, Mt. Hermon, etc.

*

Industrial Farm and Trade Schools for Youth of the Christian Community.

Organization.

The management of the "Peitaiho" Association will rest in two boards of control, one in the United States and one in China. These boards are composed of members of the various denominations interested in the movement and severally endorsed by the missions and societies concerned.

The duties and responsibilities of the boards are defined in the Act of Incorporation.

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The management sends to each supporter an annual printed report of the work of the institutions, together with an audited, detailed list of the receipts and expenditures.

An annual gathering will be held in China of those interested in the movement. The suggestions and criticisms there expressed will be carefully considered by the management.

The following gentlemen have been associated with Mr. Tewksbury in the work of the summer conferences, and have consented to act as an advisory council for the proposed Union Bible Training Institute:

Rev. W. S. Ament, D.D., Peking, American Board Missions.
Rev. A. M. Cunningham, Peking, American Presbyterian Mission.
Rev. D. S. Murray, T'sang-chou, London Mission, Congregational.
Rev. J. H. Pyke, D.D., Tientsin, American Method. Episcopal Mission.
Rev. G. T. Candlin, Tientsin, English Methodist, Wesleyan Mission.
Rev. R. R. Gailey, Peking, Y. M. C. A., and Princeton Mission.

Wise Trustees, Faithful Instructors, Carefully Guarded Expenditures.

2. A tentative prospectus for a UNION BIBLE TRAINING SCHOOL has been privately circulated:

ABUNDANTLY PROVE NEED AND VALUE. — Cunningham, Presbyterian.

Rev. A. M. Cunningham, of the American Presbyterian Mission, Peking, 1906: "I take great pleasure in expressing my conviction that the P. T. H. Conference for Christian Workers has an important place in the evangelistic movement in North China. . . . Many of those who have attended in these three years have received spiritual uplift, which greatly enhanced their usefulness. The result of these conferences in producing a greater spirit of union, looking toward a practical federation of the Protestant churches into 'The Church of China' has been of the greatest moment to the church at this stage. . . . Moreover, such conferences result in many ideas and plans which make for the deepening of the spiritual life among the churches. The greater permanent work of the Conference remains to be done when plans now on foot become more fully developed, but sufficient has been done in these few years under the wise conduct of Mr. Tewksbury and his advisers and colleagues to abundantly prove the need and value of such an organization."

HELP EVANGELISTIC WORK. — Dean Union Theological Seminary, Goodrich.

Rev. Chauncy Goodrich, D. D., dean of the North China Union Theological Seminary, Tungchow, 1905: "I think well of your scheme for a Correspondence School and a Summer School. If conducted in the spirit and in the general principles of the Northfield School, they must be of great value to many in North China, and help forward the evangelistic work."

HEARTILY APPROVE INSTITUTION. — President China Union College, Sheffield.

Rev. D. Z. Sheffield, D. D., president of North China Union College, and member of faculty Theological Seminary, Tungchow, 1905. "I heartily approve of the establishing of such an institution for the double objects named: (1) To direct in Bible study a class of valuable native Christian Helpers already in work, but with imperfect equipment. Such an institution ought to do much for them to fit for higher service. (2) To give direction to the studies of men already with good training, but in great danger of filling their time with work to the neglect of such study as would make them more efficient in work. . . . I think you personally fitted for the administration of such a school."

SPECIAL VALUE. . . SPIRITUAL AND EVANGELISTIC WORK. — Candlin, Eng. Meth.

Rev. G. T. Candlin, chairman of the English Methodist Mission, Tientsin, 1906: "It gives me great pleasure to testify to the very special value of the spiritual and evangelistic work done by the Peitaiho Conference, and the unlimited possibilities which lie in the future. If you can continue and consolidate the work according to your ideas as a Bible institute, there is no knowing what it may accomplish as an instrument for the increase of Bible knowledge, the awakening of spiritual life, the strengthening of evangelistic zeal, and the unification of our Chinese Christians throughout the whole of North China."

DEEPLY IMPRESSED WITH THE GOOD . . . BEING DONE. — Christie, Moukden.

Extract from a letter of introduction, Dugald Christie, M. D., United Presbyterian, Moukden, 1906: "I am deeply impressed with the good that is being done. Christian workers, representing many missions, are brought together for Bible study, and the meetings aim at stimulating and refreshing the spiritual life. Some of my hospital assistants, and other agents from Manchuria, have attended these conferences, with much benefit to themselves and to their work."

I REGARD THE WORK AS OF GREAT IMPORTANCE. — Pyke American Methodist.

Rev. J. H. Pyke, D. D., Methodist, 1900: "I regard the work of the Peitaiho Conference for Christian Workers as of great importance, both in the results already achieved, and in the promise for the future. I most heartily approve of your plan for a summer Bible school. . . ."

WHOLE MATTER EARNESTLY COMMENDED FOR PRAYER. — Smith, A. B. C. F. M.

Rev. A. H. Smith, D. D., author of "Chinese Characteristics," etc., writes in the *Chinese Recorder* for October, 1906: "The present is the third summer in which arrangements have been made on the initiative of Rev. E. G. Tewksbury, of the North China College at Tungchow, for a 'Convocation of Christian Workers,' with a view of uplift to body, mind, and spirit. The attendance has steadily increased, until this year about 115 were in attendance from August 10 to 27, addressed by many well-known speakers. The general theme was 'Evangelization of China,' to which other topics were to be correlated. But before the meetings were nearly over, the Spirit of God took charge of them, and there were great searchings of hearts on the part of native (and foreign) pastors of long standing, as well as on that of many helpers, teachers, and others. Some who stood altogether on the outside were melted down and humbly confessed their sins and asked for prayers and guidance. The value of this gathering is now thoroughly appreciated by many, and it is hoped that in due time it may be enlarged and extended, so as to admit of regular and constant correspondence classes, and perhaps other features, such as normal teaching or possible industrial work. A 'council' of tried workers has been associated with Mr. Tewksbury in the conduct of the meetings, etc., but the possibilities of physical, intellectual, and especially spiritual benefit to large and growing numbers are such that it would not be surprising if much larger and better results shall be aimed at in the not distant future. There is here scope for the very best that more than one trained worker can give in continuous effort. The desirability of 'spreading the sacred fire' was felt to be so great that at the final session the Chinese delegates themselves subscribed about \$40 (increased by others to \$50) for the expenses of four of the best men to carry the message of this convention to the churches of North China. The whole matter is earnestly commended to our readers as a most suitable topic for private and public prayer to the great Lord of the harvest."

3. **DEPUTATION.** During the closing sessions of the last summer Conference a spontaneous desire on the part of the native delegates to preserve and extend the inspiration gained through the meetings manifested itself in the appointment of four deputation missionaries — if they can be so called — to visit the various centers of Christian work and there convene local gatherings from all denominations in some central hall. It was their prayer and expectation that by these conferences, among the first of the kind ever held in China by natives for their own people, church members might be inspired to a higher consecration, a deeper knowledge of the Bible, and desire to use it in work for others, an insight into different methods of church work, and an earnest purpose to be one in heart and endeavor. . . . A most wonderful revival followed in the home church of one of these missionaries. Two others, like Paul and Silas of old "visiting the churches" in Peking, Tientsin, Moukden, and other places, everywhere led by the Spirit, were greatly blessed in their work.

PROFOUND IMPRESSION. . . WHAT ALL OUR PEOPLE NEED. — Candlin, Tientsin.

Rev. G. T. Candlin, English Methodist, Tientsin, writes regarding the deputation, 1905: "The meetings here, you will be glad to learn, are going well, and are producing an excellent impression. Pastor Jen, especially with his Bible study in our church here, is producing quite a profound impression, and such work is just what all our people want. If you can found a Bible institute which will multiply just what he is now doing, 'thirtyfold, sixtyfold, and a hundredfold,' you will accomplish the greatest thing ever yet done for missions in China. I am delighted, and you may count upon my support all along the line."

SUCH IDEAS ENTERING. . . BENEFITS HIGHER THAN CLOUDS. — Pastor Jen.

An extract from a private letter recently received from one of the missionaries, an old and well-proved pastor of the North Congregational Church in Peking, is translated below. He writes most enthusiastically of the visit of Pastor Liu, the missionary from the M. E. Church, and himself to Moukden, so lately the scene of the last struggle in the Russian-Japanese war. [Translated.] "The first day of the Monkden Conference there were 200 present, the next 300, the third 400 each day increasing, until on Sunday the church could not hold the crowd, 100 and more being compelled to remain outside. . . . They treated us as they might have treated angels from Heaven; may God grant them the unspeakable riches of His grace. . . . We were away from home some 30 days. We were traveling 18 of these days, during the remaining 21 days we held 98 meetings. The churches contributed largely to our traveling expenses, and this, not from our own asking, but from their own happy thought. Many times men and women asked when we were coming again, evidently unsatisfied with the short period we could remain in their midst; a week in each place would be undoubtedly their desire; but we could not leave our home churches to suffer for so long a time. Two pastors might well be set apart as Deputation Missioners to visit all the Mandarin-speaking regions. . . . If this could be arranged for, I feel confident Mission names would ere long be buried and a real spirit of union come to us all. Such ideas once entering a man's mind the resulting benefits are higher than the clouds. From the Yangtse on the south, China, north and south all united in **one church of Christ**. If the church had had no denominational divisions, who now could measure its power! If, of old, differences had not been perpetuated, I believe the New Jerusalem would early have come down to earth. And even now there are those who still cling to their contentions and thereby prevent Christ from accomplishing His will in the church. Is it to be supposed that in Heaven there are to be differences, a separate place there for **my church**. Oh, how much do we long that very, very quickly the Holy Spirit of oneness may dissolve our differences and the prayer of our Lord to His Father be fulfilled, that we all may be **one**."

4. **AN INDUSTRIAL FARM** has been conducted by Mr. Tewksbury for some years at Tungchou. The profits have helped him to make a success of the three Peitaiho summer conferences.

A MOST INTERESTING AND A MOST LAUDABLE ENTERPRISE. — China Times.

The *China Times*, Tientsin, 1904: "We understand the strawberries which are about to appear in the local market, are the product of an interesting experiment by American missionaries in Tungchou. . . . It is a most interesting and a most laudable enterprise. There is an old saying about the beneficence of the man who makes two blades of grass, or two ears of corn, to grow where there was only one before. The late Dr. Nevius, of Chefoo, did, humanly speaking, the best work of his life by his fruit culture in that port; he practically introduced a new industry, and replaced penury and want by comparative wealth and comfort; and he certainly benefited both Chinese and foreigners alike. His example can easily be followed up here, and we hope the experiment now under way is the pioneer trip. . . . One might say with perfect truth that there is no part of the Chinese kingdom that requires an infusion of new blood more than the vegetable kingdom, at least in the northern part of the empire."

WE THOROUGHLY BELIEVE IN THIS THING. — Chinese Christian Workers.

A statement regarding the establishment of a (half-day) industrial training school for young men, that they may be able not only to support their families, but also the Church of Christ, bearing the names of some fifteen native pastors and workers in the American Board Mission: [Translated.] "Such a school will not only aid those who have money and intelligence, but lack opportunity; but also those who have no means to study. Without a trade to support themselves, young men naturally cannot care for their families, the old become unhappy, and the young are not nourished; not being able to support their own families, how can they contribute largely to the support of their church? The **independent and self-supporting church of China** — how difficult it is to realize! Whenever we talk of these things, how sad are our hearts. You have a faculty for bringing things to pass; we all know this and honor you for it. Now to secure the establishment of such a school we are going to contribute as much as possible ourselves. In addition, however, we plead that you raise a large sum to lay quickly and firmly the foundations of the institution. We trust, while you are at home in the United States, that you will place clearly before the benevolent leading men of your illustrious country these things that are causing us so much thought. More than all with fervor pray to God that this undertaking may not be mocked at as only half-accomplished, but that we may all have great joy for the young men of China, more especially for the Church of Christ. We thoroughly believe in this thing and are praying and longing for its accomplishment."

Y. J. C.
1904

THE NANKING COLONY.

PROGRESS OF THE BAILIE SCHEME.

Since the attention of the public was called to it, the opinion has been expressed in several quarters that the colonization scheme started at Nanking by Prof. Bailie has done more towards a solution of the problem of the indigent in China than anything else. The public is fully aware from articles which have appeared in these columns of the nature of the scheme—the settling of famine-stricken families on land hitherto unoccupied—and it is satisfactory to be able to report after the scheme has been working for several months that it has won the appreciation of the Chinese. Of course private enterprise such as Professor Bailie's could do little more than provide an object lesson for the governing classes to follow, and it is fully realized that to confer a lasting benefit on the destitute multitudes for whom an appeal has had to be made year by year, the Government would have to take the work in hand itself and do on a large scale what has been accomplished on a small scale at Nanking. If as yet the Government has had its hands too full with other matters to pay attention to this, one tangible result, at any rate, has been achieved. Fully to explain this, a short *resumé* of the scheme will have to be given.

Opposition Overcome.

When in the course of the winter Professor Bailie put his scheme in tangible form, after years spent in its consideration, he had in mind the land in Northern Anhui. This he considered the most suitable place for making his experiment, but no sooner did he attempt to make arrangements than popular prejudice, with probably a good deal of official ignorance, hauled him at every turn and this district had to be abandoned. A start was, however, made at Nanking, but shortly after the slopes of Purple Mountain had been broken up and planted, here again another outcry was raised. It was serious enough, but the scheme weathered the storm, and now it has been put upon a sound footing, having obtained the imprimatur of the officials.

This mark of official approval has been given by the Tutuh of the province, and he has safeguarded the future of the colony by doing what is tantamount to incorporating the scheme. So far for the success of the experiment in Nanking; what is even better is that in Northern Anhui the officials and people are now anxious for the scheme to be tried there. About a month ago Professor Bailie received information that land would be available for his purpose, and he took the opportunity to pay a visit to the district south of the Hungtze Lake, between fifty and 100 miles north of Nanking. Here the slopes of the mountains offer a suitable site. Previous to the Taiping Rebellion they were under cultivation, but not since, and with the march of events in China a situation has arisen which makes the advent of such a scheme as Professor Bailie's extremely desirable to the inhabitants. With the disbanding of the various regiments, soldiers have come to the district with the expressed intention of settling on lands the ownership of which, through the absence of fangtans, could not be properly substantiated. Unfortunately for the district the guise under which these soldiers have come has been that of the wolf in sheep's clothing, and so far from pursuing a pastoral calling these men have engaged in all manner of lawlessness. In such circumstances the Bailie scheme is now hailed with delight as a possible means of preventing the incursion of any more of the lawless element, and the officials have promised to sell land at a more or less nominal figure to enable a colony to be started.

The Results Hitherto.

Before indicating the future policy which will be pursued in connexion with the colonization scheme, the results which have been attained at Purple Mountain are to be considered. On the higher slopes fruit and other trees were planted, and at the foothills were vegetables and cereals, particularly wheat, with mulberry trees in suitable places. Out of 1,000 of the trees which came from the United States not many more than a dozen perished, which is a rare record, and although a number of the other trees have died, there still remains a sufficient proportion to form the nucleus of the forest which Mr. Bailie had in view.

Neither the potatoes nor the strawberries were the success which was hoped, but the reason is not far to seek. For generations the mountain side had been stripped bare year after year by the inhabitants, who carried away the grass for fuel and on this account animals, who would otherwise have fertilized the soil, never passed over the ground in their search for food. Thus the soil was left without the beneficent nitrates, and hence this lack of success. In future it may be possible to remedy this by the growing of beans which when green will be ploughed into the ground.

An encouraging result was obtained from the wheat which was sown. From San Francisco a ton of seed had been presented, and sown in the spring, had grown to a height of about five feet a few weeks ago. The Chinese in the district are now anxious to obtain part of the harvest from this for themselves, some for food, the majority for

(Continued on Page 8.)

governor over
down to the
upon you at your table or
doing the most menial work about
your residence. I found they all had souls and
feelings like other people, and as the true light
shone in upon them that not only in their own
land, but in this Christian country, one could not
but regard them at least as fellow beings. I wish
you could have been present at a mass meeting
at Cooper institute, New York, on the evening of
September 22 last, held soon after the forming
of the Chinese Equal Rights league September
1, 1892. It was a sight seldom, if ever, seen in
this free land. Upon the platform were seated
from 150 to 270 English speaking Chinese mer-
chants and professional men, many of whom had
lived in this country for ten or more years, and
some from childhood. The meeting was presided
over by Dr. J. C. Thoms, a cultured Chinese phy-
sician and surgeon of great ability. The speak-
ers on that occasion included some prom-
inent Americans, but the most pertinent re-
marks were made by Dr. Thoms and Wong Chin
Foo, the secretary of the Chinese Equal Rights
league. A more orderly and dignified meeting
has not often been held within the walls of
Cooper union. The resolution adopted was short,
sharp and decisive, and I regretted there was not
an audience of several thousand of our best citi-
zens instead of about one thousand. The trouble
was our Chinese friends did not quite under-
stand the value of extensive advertising. I, how-
ever, thought that the proceedings of the meet-
ing would be well and correctly advertised from
the fact that there were about twenty reporters
occupying the comfortable seats and tables allot-
ted to them, but before the meeting was half
over most of the wicklers of the pointed articles
which is mightier than the sword and who make
and unmake nations had left their places, and I
was not surprised to find very brief mention
~~made of the meeting in the press of the day fol-~~
lowing. I am gratified beyond measure to find
quite a revolution taking place among our local
papers and those in other cities. Scarcely a day
passes but I receive some little and some large
article in favor of the Chinese. It, however
seems to have been left to an honest judge in a
far away court to give the moving ball an extra-
ordinary push which will gather strength as it
rolls on until it finally knocks every barrier down
in the way of exclusion of the Chinese. When a
just judge doeth well should we not commend
him? Acting upon this idea I scribbled a few
lines of thanks to Judge Nelson, which pleased
the Chinese so well that several of the most re-
spectable Chinese of Mott street and elsewhere
added their thanks. As it thereby became an
open communication I send you a copy.

To-day's press brings to me good news of an in-
terdenominational meeting which convened at
the Bible house yesterday, arising from the fact
that many very significant letters have been re-
ceived here by the boards of foreign missions
from their missionaries in China to the effect
that retaliatory measures might be expected
soon after May 1 unless the specially objection-
able features of the present law are repealed.
When such men come to the front as those who
were at that meeting yesterday you may feel very
confident that something is going to be done. I
trust Dean Hoffman's (the dean of the General
Theological seminary of New York) committee
of seven may swell to seventy times seven and
their voices make themselves heard in Washing-
ton, and the appeal of 100,000 Chinese through
Mr. Wong Chin Foo, as advocated before the
house committee on foreign affairs, loosen
and forever break the yoke now most heavily
pressing upon the necks of our Chinese breth-
ren.

WILLIAM SPEIDEN.

NEW YORK, January 27, 1893.

MONDAY, JANUARY

THE GEARY REGISTRATION LAW.

Congressmen Voted for it Without Understanding Its Provisions.

To the Editor of the Brooklyn Eagle:

You have most kindly on two or three occasions permitted me to place before your readers some facts and recollections connected with my long sojourn in China, so I trust you will allow me to thank you for your article headed "A Decision on the Geary Law" in your issue of January 20. A very calm and dignified treatment of the question. The decision of United States Judge R. R. Nelson of Duluth, Minn., has called forth articles from the editorial chairs of a large number of papers throughout the country, and through them the citizens of this free and enlightened country are asking the questions what is this Geary registration act about? What have the Mongolian residents been doing of late to produce as we say in ~~our~~ English "Too much bobbery." It may be briefly answered, the laws on the statute books of this free country pertaining to the Chinese discriminate against the man having the yellow skin, and would seem to deprive him of the fundamental right of a trial by jury guaranteed to every citizen by the constitution, and the "Too much bobbery" has arisen from the fact that the people of the land are most anxious to know something about a most important and serious a matter which had heretofore been confined within the walls of our legislative halls, and even there, if reports be true, is understood by a very few. This latter fact was very clearly shown at the great meeting held in Boston a short time ago in the interests of the Chinese, when representatives of the intelligent and progressive state of Massachusetts admitted that they had voted for the registration act and were entirely unaware of its most objectionable provisions. Can this be true? I would like just here to quote in its entirety Senator Sherman's speech upon the Chinese registration act at the time of its passage in Congress. He refused to vote for the conference report, saying: "By the terms of this bill I think the treaty is violated." Representative Robert R. Hitt of Illinois in his speech said: "It is proposed to have 100,000, or, as some gentlemen assert, 200,000 men in our country ticketed, tagged, almost branded—the old slavery days re-
~~turned before us~~
 such a system of tagging a man, like a dog, to be caught by the police and examined, and, if his tag or collar is all right, taken to the pound, or drowned or shot." Mr. Hitt's speech ought at this time to be published in full by every paper in this free country. Have you not a copy of it? Will you not be among the first to bring this repugnant question of the Chinese exclusion law before a free and enlightened people, and by a united appeal through them to the national legislators have them repeal all laws respecting the Chinese and enact one immediately which would place our Asiatic brethren on a footing with the most favored nations, and thus save from blushing anyone who is truly a friend of the Chinese when he meets these men with the yellow skin face to face? A sojourn of nearly twelve years in Hong Kong I think gave me some little opportunity of forming a correct estimate of these people whose cause I so warmly advocate. Briefly, I can say they are not by any means

Harmless

& piggin

Too muchy bobbely



THE CHINESE EQUAL RIGHTS LEAGUE.



189

Hon

At a regular stated meeting of.....
held at the above place and time the following was on motion adopted:

Resolved, that the member of Congress from this district be requested to advocate and vote for the repeal of an act to prohibit the coming of Chinese persons into the United States, approved May 5th, 1892, and known as the "Geary Bill" excepting the first section thereof, and that a copy of this resolution be forwarded to the member of Congress from this district. In accordance with above action, we respectfully solicit your influence and vote. This action represents.....citizens.

Yours respectfully,

Secretary.

{SEAL. }



THE CHINESE EQUAL RIGHTS LEAGUE.



189

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Yours respectfully,

Secretary.

{SEAL. }

Who is it that lays the blame
for the war in north China on
Christianity?

A condition of peace is not
always best. a peace which is
like a stagnant pool is ruin.
At a time when looking away
would be sufficient to guard against
an insult, would not a quarrel
even amongst brethren be a proper?

~~So that~~ Christianity insists upon re-
form, ~~it is not~~ ^{There is no} ~~permissiveness~~ ^{of} ~~it~~ ^{just} ~~sleep~~
to those who dream of conservatism.
History is replete with examples,
where through the influence of the
Christian religion a temporizing peace
has been ruptured. Christ with a
most proper meaning sets the father
against the child and the child
against the father, and wherever
the Gospel should be preached it would
cause fire and sword to flake ^{but} ~~that~~

its office was to save the world and
to reform mankind, all whether
nations or individuals that comply
with this reformation would be saved,
but ~~the~~ stubborn, irrational persons
who resist to the end shall be de-
stroyed. ^{The} Christian religion is a
sword that causes man to live, but
it must not be forgotten that it is
also a fearful sword that slays
men. Wherever ^{the Gospel} it is preached, most
assuredly ^{Life} either Life or Death, in
their natural sequence until the
end, ^{must} ~~will~~ be the result.

We need not, therefore, be surprised
that on account of Christianity, war
should arise and blood be spilt.

How much more that sometimes the
conduct of those who profess Christianity
should not escape severe reprehension.

There are occasions when Christian
rulers through mistaken plans, ^{unlawfully} mobilize
their armies, - and the cases are not rare
that ecclesiastics through mistaken methods

have occasioned extraordinary calamities. Perhaps ^{owing to} through the natural characteristics of mankind such things are necessary, so then for this reason it is the highest degree unreasonable that Christianity should be blamed. There are some who blame the foreign Christians and their followers for the war now raging in the north of China. We would not dare to say positively that there was no blame to be laid against them. It is only by an impartial investigation that a true decision can be made.

However there is no need of a strict investigation. I am bold to state the following three points.

First, even until the present time the opening of civilization and its advancement in China has been through foreign missionaries. The origin of the newspaper, the first use of moveable type in China, as

(for instance, Dr. Hepburn's Dictionary which had such an intimate relation to the civilization of Japan, together with the Labuma dictionary were printed in Shanghai with movable types which were invented by a missionary) also books on human anatomy, Natural science, geography, and International law were written or translated, ^{and} the ancient affairs of China were ^{also} ~~missionaries~~ ^{published} ~~by~~ ^{in all} ~~missionaries~~ ^{in all} the countries of Europe and America, even if there were some mistakes in their methods, it was all done ^{with} ~~sincere~~ intentions and justly, indeed every thing that was done in the way of progress, was not done by foreign politicians, nor by merchants, neither was it done by the Chinese themselves, but only by the foreign missionaries.

Secondly - It is well to remember that in Christianity, there is a distinction between Protestants and Catholics,

2)
especially in the matter of foreign
missionaries meddling in Chinese
judicial affairs. This distinction must
be clearly made. When a member
of the ^{Catholic} Church is tried in a Court of
Law, it is the Catholic missionary
who claims the right to sit in at-
tendance to accomplish his object.

Worthless members taking advantage
of this, dissemble the faith, deceive
the missionary, and through their se-
curity escapes the net of the law.
On that account it is that the good
people of China abhor Christianity.

To what extent this evil practice
is growing we cannot say. We
have no desire that any harm should
come to the Catholic Church, it is
only because we value impartiality
that we thus speak.

Thirdly - Even if ^{to} the member of the
Catholic Church belong such disgrace
we must not forget ^{that} the Government
of China is in extreme disorder, that

The courts of law publically take
bribes, are exceedingly corrupt, and
that the members of the Christian Church
are always oppressed. The August
number of "The Contemporary Review"
deals particularly on the corruption
of the Chinese government, ^{and} without
making any allowance for their condition
it severely, and, we must say, unjustly
censures them Catholic Christians.

Worthless members by deceiving the foreign
missionary-priest-escaped arrest, or acting
like the fox that borrowed the tiger's
~~strength~~ ^{strength}, meets with a most unfortunate
accident, is all that is to be said.

We indeed are sorry that the people
of the Pure Country (China) should attain
to such a degree of meanness. However
~~we must confess~~ whether the war in
the north of China is owing to these
causes, we must confess ~~that~~ ^{we have} no
light ^{by which to} see the leading principles of the
subject. the deepest reflection proves
~~to~~ inadequate. If we must discuss

this matter, ~~In the first place it is~~
~~unnecessary~~ ^{to} ~~to~~ ^{first} speak of the Western
powers, or of the stupidity of the
conservative party is not necessary.
We will notice in the following part
of this record, ~~only~~ ^{all} the most important
causes which led to the rebellion
of the First banditti (Boxers);

The first cause, was the Japanese. The
war of 1827-28, plunged ~~the~~ China into
an ignoble depression, they began to
brood over the idea of expelling foreigners.
That the Japanese should ^{frequently} imitate the
disgraceful conduct of silly missionary
priests ^{the strangest sight in the world and} was another cause of the rebellion
in North China.

The second reason is that the territory of
China that had been deprived of power
by the hand of the Japanese should be
seized by Russia. ^{Weihaiwei was seized by the English} ~~who~~ ^{greedily} ~~swallowed~~
up the Lian-tung bay, (invaded Kōsan)
so that China should ^{was} be regarded as a
prisoner bound with cords. Railroads
were audaciously swept away. various

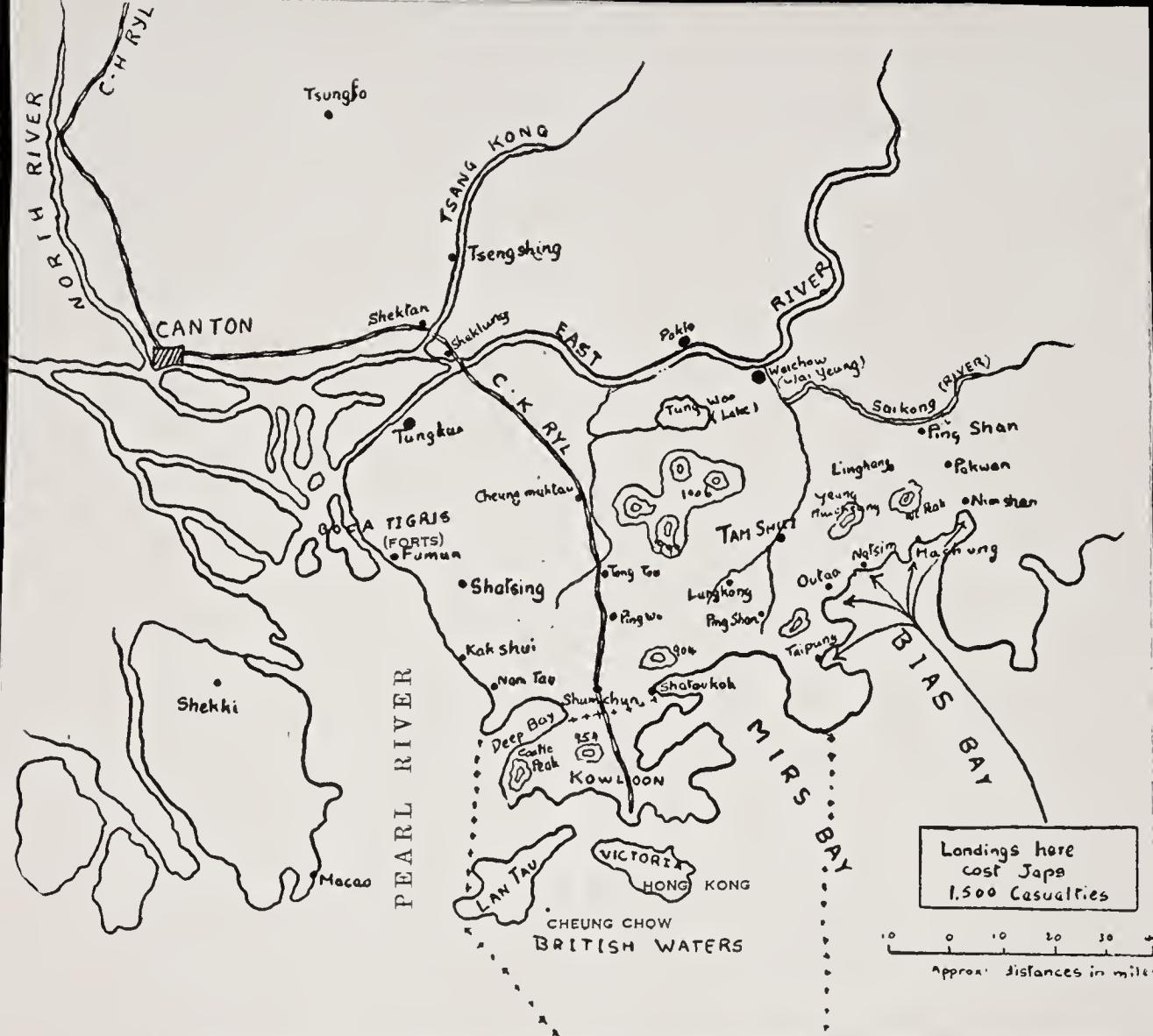
boundaries were arbitrarily fixed, though like a wounded finger pricked with a needle it was endured. Her palace was plundered, the thigh slashed, arm broken off, in fine the sword was put to the throat, it was a trial as when a wild, savage elephant crazily goes on a rampage. The order and strength of political plans, were but the greed of active-working person. There is no need of further inquiry into the root of the rebellion in north China.

But in the third place the principal cause, was the superstition, and ignorance of the Chinese people, the teachings of Confucius, and Mencius, as well as the preaching of the Buddhists were responsible for the rebellion.

The Chinese are a bigoted, proud, conservative, stubborn people, and beyond dispute they cannot avoid the blame of having brought upon themselves, the present calamity.

That the "Japan News" should still

be so bold as to charge christians
 as being the cause is very strange,
 The fourth reason, is the influence
 of the advance of enlightenment and
 progress. The fashions of civilization
 will not allow the present Chinese
 Empire to continue in its present
 condition. It will be impossible to
 prevent a ^{great} collision between the
 different principles of the Orient and
 Occident. This is power. This is nature.
 Here no care is needed. But it is useless
 to deeply investigate the last cause men-
 tioned. ~~It~~ take advantage (let. ride upon)
 of the great force of the world's ad-
 vance and destiny, side with radical
 reform, thank not by antiquity to aid,
 while striking against the chariot
 of intellectual rivalry, ^{only} to cry out
 army! money! danger! danger!
 oh how dangerous!



MAP SHOWING operations in the Japanese invasion of South China.

OUR UNIVERSITY
IN PEKING

燕
京
大
學

OUR UNIVERSITY IN PEKING



YENCHING UNIVERSITY
PEKING, CHINA



A corner of the recently-completed Science Hall of Yen-ching University, harmonizing architecturally with the century-old marble bridge seen in the background.



The Chien Men, main gate of the City of Peking, now an avenue of approach for all the world.

Our University in Peking

OUTSIDE the walls of the age-old Imperial City of Peking, the political, educational and artistic center of one-quarter of the earth's population, stands a modern Christian University. It has been called the "crown of American educational achievement in China." Its campus, the Summer Palace grounds of a Manchu prince of China's old regime, is one of the most beautiful college sites in the world. Quite in harmony with this setting of Oriental antiquity are the University buildings, with their pagoda-like tile roofs, lacquer-red pillars and intricately ornamented eaves. But within, they are found to be modern college buildings of reinforced concrete. The faculty of this University come from Oxford, Cambridge, Columbia, Harvard, Yale, Princeton, Dub-



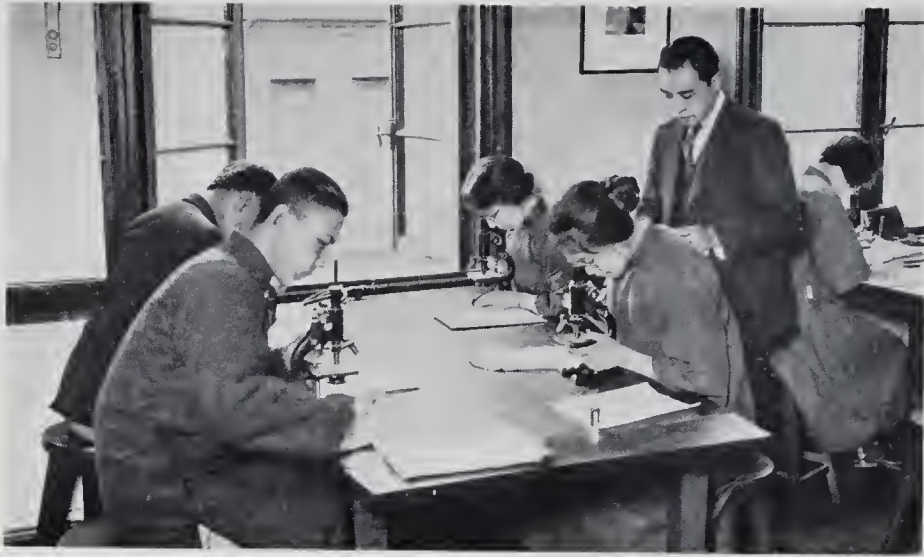
The railroad piercing the wall of Peking.

lin, Edinburgh—leading institutions in all quarters of the globe. Yet it has an established place in Chinese life.

Such a University, so located, has an opportunity unparalleled in history. At a time when China, having overthrown her ancient empire, is groping her way towards a democratic form of Government, Yenching University, shedding the light of modern scientific thought and experience, is a veritable beacon.

With her present struggle to unite moderate and radical Nationalists complicated by foreign aggression and the private feuds of war lords who lay waste her countryside, the chief source of China's present maladjustment is her difficulty in adapting practices and beliefs unchanged for 4,000 years to new conditions.

China's isolation from the nations of the world is a thing of the past. Industrialism has come to her from the



The study of science at Yenching is developing disciplined minds.

West with a rush. Coolies have left their fields of rice to work in factories in Shanghai, Tientsin and Hankow; others, by the hundred thousand, are migrating to Manchuria. The old clan system which had its root in an agricultural economy is disappearing and the individual is emerging as the basic unit of the social structure.

Young men and women are studying the political and social sciences; China's ancient civilization is being reappraised in the light of modern scientific knowledge. Millions of China's masses are now becoming literate for the first time, but tens of millions still are unable to read and write. Within a few brief years the ancient social structure has been undermined and no stable order yet has been established in its place.

To help China in this critical hour leaders must be provided who can analyze her complex problems and then make plans for their solution. But beyond this they

must have "a profound faith in the possibilities of changing for the better the distressing conditions of maladjustment in the life of their nation."

That such an outlook can be gained from training based upon a Christian philosophy of life the experience of many individual Chinese shows. That Yenching University is singularly fitted to endow her students with the moral optimism which will inspire them to devote themselves to the salvation of their country in the face of the greatest discouragements already is being demonstrated by the part they are playing in the Student Movement.

Yenching in the Student Movement

THE Student Movement is a phenomenal manifestation of China's awakened youth which has become the greatest single force behind the social transformations now taking place.

It was the Student Movement which influenced public opinion to register a protest against the Shantung award, by the terms of which—embodied in the Versailles Treaty—former German rights in the Chinese Province of Shantung were to be given to the Japanese; which caused the resignation of three Cabinet Ministers over the issues of the relationship of China and Japan; which organized boycotts and which instituted mass education.

That little could be accomplished along the lines of Government reform while the great mass of the population remained illiterate was quickly grasped by the students. A system of writing based upon 1,000 of the com-



Representative Yenching students with their Instructor in English.

monest Chinese words had been invented by James Y. C. Yen, a graduate of Princeton University, Daniel C. Fu and other educational experts as the result of their experiments in teaching Chinese laborers employed in Europe during the World War. Seeing in these "foundation characters" an instrument ready to their use, the students instituted experimental classes for the instruction of adults, later inducing the Government to establish People's Schools throughout China. Three million formerly illiterate persons had passed through these schools by the summer of 1925.

The present wave of Nationalist feeling reached a climax in the so-called "May 30th incident of Shanghai" when six students were killed and more than forty were seriously wounded by foreign police during a student demonstration protesting against the shooting of a mill striker. The respect entertained for Yenching students by



A Christian Easter Service on the campus of a Chinese University.

their fellows in the Student Movement was made evident by their choice of Yenching men to represent them in conducting the investigation of this incident. Other similar instances indicate that Yenching students are singled out as men of ability, decision and character.

The Student Movement has enormous possibilities for good. It also has enormous possibilities for harm. It supplies leadership, but in too many cases leadership based on intellectual development alone. China's political future depends on leaders possessed not only of keen minds, but of the other characteristics demanded of wise political leaders—patience, breadth, tolerance, determination, self-control, vision. The great need of China is educational institutions which concern themselves with the development of character as well as of mind—each in fullest degree. Such an institution Yenching pre-eminently is.



Yenching men learn good sportsmanship in athletic contests: a winning basketball team.

Yenching's Firm Foundation

YENCHING is a stable institution in an unstable continent. Its stability is grounded in the fine relationship between its administration and its student body and in its policy of aloofness from national politics. President Stuart believes that a university exists for its students and he has implanted that fact in their consciousness. They cherish and protect the University because it is theirs. The property belongs to the Board of Trustees but it is safeguarded by the Chinese themselves. In contrast with some other institutions where students have organized strikes and have expelled teachers, Yenching has won the spontaneous loyalty and affection of its students. There is the greatest possible degree of student self-government.

The opinion of students is invited on subjects of common interest. Full consideration is given to their ideas on all University questions, and wherever possible they are adopted. Students manage the dormitories and dining halls, supervise their own recreation and athletics, and cooperate with the faculty in employing the honor system for examinations. In this unusual atmosphere of free discussion, respect for the other man's point of view, responsible self-government and highest academic standards men are being trained who even before graduation have acquired many of the characteristics of responsible political leadership.

A Half-Century's Experience

TO the task of building character at a time when the individual is just beginning to be an important unit in the social structure, Yenching brings the educational experience of half a century.

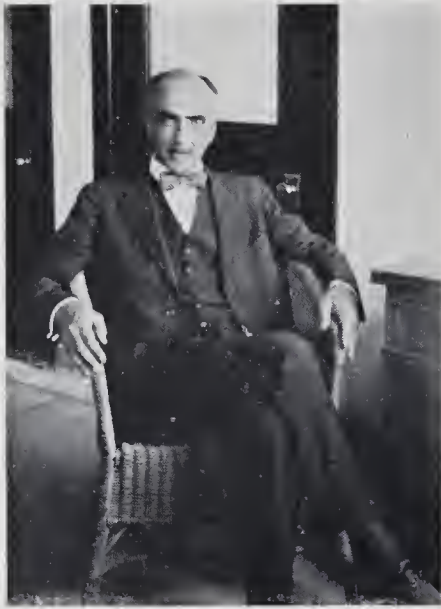


Yenching men are physically fit: a champion tennis team.

Yenching University is in reality much older than it seems. It came into existence in 1917 through the union of a group of established institutions—the North China Union College, founded in 1867; the original Peking University, founded in 1870; the Peking Women's College, founded in 1905; and the North China Union Theological College, founded in 1906. Linked with the history of these colleges are some of the most notable figures in modern education in China. With the development of the North China Union College are associated such names as Rev. L. D. Chapin, Rev. D. Z. Sheffield, D. D., and Professor Harlan P. Beach; with the original Peking University, the names of Dr. Leander W. Filcher and Dr. H. H. Lowry, the dean of education in China under the auspices of American missions; while in the conferences preceding the amalgamation of these institutions Bishop James W. Bashford took the most active part.

A fund of more than \$1,000,000, subscribed by American friends, made possible the University's establishment on its present site, outside the city walls of Peking, about two years ago.

The University is now made up of two liberal arts colleges—one for men and one for women—and a School of Theology. While all China is in turmoil, six hundred and forty-four students are pursuing their studies here without interruption, meeting daily in classes conducted by a faculty of one hundred and ten men and women, both Chinese and Americans. Classes of about eighty students are being graduated each year and the University has already conferred degrees upon almost seven hundred young Chinese.



*Dr. J. Leighton Stuart,
the President.*



*Dr. Wu Lei Ch'uan,
the Vice-President.*

Western Ideals and Eastern Culture

YENCHING has attained a position of influence because the far-sighted policy adopted by the administrators has inspired confidence among Chinese people. It has come to be thought of as a Chinese institution.

This is exactly what the administrators of the University have desired. In the words of Dr. John Leighton Stuart, President of the University, "Yenching aims to mediate to China the finest values of Western civilization by an educational process which will enable Chinese young men and women to infuse these into their own culture while preserving the best features of their national heritage. International good-will, life as a consecration



*Dr. Hsu Ti Shau,
Professor of Philosophy.*



*Prof. Li Ping Hua,
of the Economics Department.*

to the highest ideals, scientific knowledge used for human welfare, religion as the inspiration to noble endeavor, are among the ideals suggested by the motto of the University: 'Freedom through Truth for Service'."

Chinese Share in Administration

DR. STUART has been in large part responsible for Yenching's essentially Chinese spirit. Born in China, speaking the language fluently, this remarkable educator understands the Chinese mind. As the University has grown he has insisted that the Chinese themselves be given an increasing part in administering it. Yenching stands out conspicuously for the number of Chinese holding such positions as deans and heads of de-

partments. Two-thirds of the faculty are Chinese, representing the most highly-trained group of Chinese instructors in the Republic.

The University is incorporated under the laws of the State of New York, but of all the foreign-endowed institutions in China, it was the first to apply for and receive recognition by the Chinese Ministry of Education. Although it is controlled by a Board of Trustees with headquarters in New York City it is under the direct administration of a Board of Managers in Peking composed largely of Chinese. The selection of a Chinese vice-president has further strengthened the feeling of the Chinese people that Yenching is genuinely their own.

This friendliness for the University on the part of the Chinese people is the greatest possible asset. It means that Yenching's opportunity for service will be limited only by the inadequacies of plant and equipment.

Practical Training For Many Fields

While Yenching's primary aim is a general collegiate training it is recognized that a constructive program looking toward the stabilization of China must include vocational training.

The Chinese are proverbially industrious, but their waste of man-power is appalling. Eighty-five per cent. of the population are engaged in agricultural pursuits. Although this proportion may change with the industrialization of China, the majority of her people will doubtless continue to get their living from the land for many decades to come. The Department of Agriculture of

Yenching University is therefore one of the most important divisions of its work.

In this department a faculty of experts using the most up-to-date implements and imported live stock, are teaching the young men of Yenching a new type of agricultural economy. A course in famine prevention is included with a view to reducing the dangers of this great and hitherto perennial menace.

Another field of great promise for the future is trade education. In the past the Chinese have had few opportunities to learn trades characteristic of modern life. Hence the great value of typical courses for demonstration. Such a typical course is that in leather tanning. The course was established by Dr. H. S. Vincent, who organized the first modern tannery in Siam, and the work is now carried on by Chinese instructors who have studied under Dr. Vincent. An interesting fact about this department is that it is self-supporting, the products manufactured by the students such as shoes, belts, straps, pocket-books, etc., being sold at a fair market price.

Owing to the simplification of the Chinese written language in recent years and the consequent growth of literacy, the number of newspapers in China has increased by leaps and bounds. A new occupation was thus created and Yenching, accordingly, established a Department of Journalism, under the direction of Vernon Nash, a former Rhodes scholar, and R. S. Britton, an honor graduate of the Pulitzer School of Journalism, both of whom had had active newspaper experience. The journalism courses given proved very popular but the department was forced to discontinue its work, after three years, for



The campus of Yenching University with the Western Hills and the pagoda on the Summer Palace grounds seen in the distance.

lack of funds. The providing of trained editors, reporters and advertising writers for China's press is viewed as a genuine service and it is hoped that funds can be secured to resume instruction in this field.

The Women's College has been equally alive to the crying need of vocational training. Chinese young women desiring to study home economics, either for preparation as homemakers or for professional work in this field, find at Yenching courses in many departments of this branch of study as up-to-date as those given at leading universities in America. It is hoped that in the future instruction in every branch of this subject may be given, as in American institutions, in a "practice house."

Training Spiritual Leaders

IT is beyond argument that if Christianity is to survive as a permanent force in China, Chinese ministers must be sent out to preach the gospel. The careful preparation of men of consecrated character for this great task therefore is regarded by the University as one of its most important responsibilities. For training men for the supreme vocation of guiding their generation in the solution of their spiritual problems, Yenching has assembled a chosen group of teachers, largely Chinese, in the School of Theology. The School of Theology was established under the headship of Dr. Timothy T. Lew, a brilliant scholar who had won almost every possible honor at both Yale and Columbia. The present Dean is Dr. J. F. Li, a man of high attainments, and the course of study given under his direction is comparable to the courses in the leading American theological seminaries.

Princeton-in-Peking

ONE of the most important departments of the Institution, at this time when economic changes and new modes of thought have disrupted social conditions, is that conducted by Princeton-in-Peking, an organization formed by Princeton University graduates, faculty members and students. This is a school of Political and Social Science. The faculty for this department is supplied by Princeton-in-Peking which also has representatives on the Board of Trustees and the Board of Managers of the University. Plans are now under consideration for an exchange of professors between Princeton University and Yenching. Professor E. G. Conklin of Princeton spent a part of the year 1925-26 in Peking, and Professor Corwin is to conduct courses there during the winter of 1928-29. The same standards of scholarship prevailing at Princeton will be maintained at Yenching. It is especially fitting that Princeton, always prominent in the political thought of America should aid in establishing a modern regime in China.

Twenty per cent. of all the students taking strictly collegiate courses are studying in this department, and it is not improbable that its influence in ameliorating the present confused social conditions will be felt not only in the environs of Peking, but in remote parts of China. The instructors are augmenting their theoretical training with various types of experimental field work. One American teacher has been living for six months in a Chinese village studying the various aspects of its life. Another is making a careful study of the guild organization still existing in Peking.



*A meeting of the Executive Committee of the Yenching
Sociology Club.*

The training offered by the Department of Sociology will include "practice" work in charitable institutions, hospitals, health centers, and in rural communities near Peking. The Department of Political Science, in charge of Dr. Shuhsi Hsu, who received the degree of Doctor of Philosophy from Columbia University, contemplates similar laboratory work in the study of municipal government and industrial welfare.

Grounds For Confidence

THE friends of education in America may be convinced that Yenching is worthy of support and yet may hesitate to invest money in the Institution because of the fear that its security is endangered by civil



Students in the Department of Agriculture preparing corn for seed.

disorders. But the friends of Yenching University may feel the greatest confidence in its security.

No one need fear that the University will be attacked. First: it has the protection of the Chinese people. An illustration of the regard in which it is held was a cablegram received recently at the New York headquarters of the University as follows:

“WE CITIZENS OF CHINA GREATLY APPRECIATE YOUR EFFORTS BELIEVE LARGE AMERICAN FINANCIAL AND INSTRUCTION ASSISTANCE WELCOME AS PERMANENT CONTRIBUTIONS COUNTRY COMMUNICATE THIS TO AMERICAN FRIENDS.”

The cablegram was signed by Y. T. Tsur, *first President of Tsing Hua College, and now a prominent banker and member of various college boards*; V. K. Wellington Koo, *former Prime Minister and Minister to the United States*; W. W. Yen, *three times Prime Minister, Ambas-*

sador to Germany and now under appointment as Ambassador to Great Britain; Chang Poling, President of Nankai University and one of the most prominent educators; Yuan-Lien Fan, former Minister of Education and Chairman of the China Foundation (American Boxer Indemnity Fund); Wen-Kan Lo, former Minister of Finance; Wen-Tien Wang, President of the Peking Chamber of Commerce and of the Associated Chambers of Commerce of China; and Hsi-Ling Hsiung, first Prime Minister of the Republic and outstanding scholar and philanthropist.

A tangible demonstration of this friendliness was the erection of a solid stone wall around the University campus by some of its Chinese supporters. The wall is ten feet high and more than 7,000 feet long. Only an army using modern fighting paraphernalia could batter down such a wall, and bands of fleeing soldiers, intent upon looting, would find it an insurmountable barrier.



Ice-skating is a favorite sport.

Second: its situation, considered geographically or politically, is one of its surest guarantees of safety. Peking has thus far been largely out of the zone of military operations and in the event of fighting in the immediate region, the victors would use every endeavor to maintain order in the capital and thus sustain their claim to be recognized as the government of China.

Third: most reassuring of all is the fact that never, since the beginning of hostilities, has a single university or college building been destroyed in any part of China. although theological schools, middle schools and residences have suffered. Lingnan University, Canton, has stood at the very storm center and yet has escaped injury. None of the Yale-in-China buildings has been harmed, although situated directly in the path of the belligerents.



Yenching inter-collegiate basketball champions with girls of the Peking American School team.



A girl of the Women's College practicing a Chinese boxing drill.

The Yenching-Harvard Institute

THE confidence of the college authorities, the loyalty of the students and faculty and the support of the most eminent leaders of China are reinforced by the findings of unprejudiced experts. Such a finding was the selection of Yenching by the trustees of the estate of the late Charles M. Hall as a joint beneficiary with Harvard University in a bequest of \$2,000,000.

Under the terms of Mr. Hall's will the trustees were given the discretionary power of selecting institutions in Asia which were making valuable contributions to education. Yenching was chosen as one of these and the Harvard-Yenching Institute of Chinese studies has been established with this university as its base in China.

The purpose of the Institute is to promote both in China and America graduate study and research in the various branches of Chinese culture with the primary



An English class holds an impromptu picnic.

objective of encouraging the Chinese to study their own highly developed civilization in the light of scientific methods of research and to interpret this civilization to the West. Yenching will thus be enabled to offer graduate work to its own students and to those who come from other parts of China, in this manner strengthening the emphasis on Chinese culture which is one of the consequences of the Student Movement. The work of Harvard will consist of courses in the Chinese language and literature, as well as in various aspects of Sinology studied through the medium of English and other European languages.

The academic prestige and the accumulated experience of Harvard will be of great help to Yenching in its development of critical methods and apparatus for research as worked out in the West. Chinese students will come to Harvard for a more complete mastery of technique and



A tennis tournament at Yenching.

for comparative investigation. On the other hand, the Chinese Department of Harvard will be enriched by direct contact with an institution located in China with a strong Chinese faculty and an established place in Chinese life.

Financial Statement

HERE, then we have a great institution doing a great work, but doing it under a handicap. To measure up to its obligations and opportunity Yenching needs a larger income.

The needs of the University, in the light of its present enrollment, fall into three classifications. The Women's College needs two additional units; many of the faculty members still lack homes; and the grounds must be developed.



Representatives of Yenching at a Y. M. C. A. Conference.

The paramount need of the Women's College is an adequate gymnasium. The College has a comprehensive physical education program but no building suitable for carrying on the work of this department. A modern gymnasium, with equipment for classwork and indoor sports, is absolutely essential.

One of the most important functions of the Women's College is the training of competent teachers, for whom there is a constantly increasing demand as the opportunities for education in China multiply. To facilitate the work in this department a house for practice teaching is an urgent need.

Residences now have been provided for the majority of the faculty but many still are without homes and must live in the city. Because of the severity of the climate and the lack of transportation facilities between the city



The two Science Buildings.



A glimpse of the campus in winter.



The "twins" of the Women's College—the Administration Building and Dean's Residence.

and the campus, and because the best interests of the University demand that faculty and students live in close contact, these residences should be provided without delay.

While the construction of buildings has been progressing steadily no funds have been available for the improvement of the grounds. Much of the effect of rare beauty produced by the colorful buildings is lost because of the present unsightly campus. No time should be lost in converting the grounds into an appropriate setting for what is undoubtedly one of the most unusual groups of college buildings in the world.

Aside from the requirements for the present student body the University needs facilities for housing additional students. One hundred and fifty young men and women possessing the highest qualifications have passed the entrance examinations and are awaiting admission.



The Science Building—its lacquer reds and golds reflected in the blue water of the lotus pool.

The University has been compelled to turn them from its gates because of the lack of dormitory space. In the meantime it must do without their fees, which might be added to its small income as clear gain to the budget since no additional expense for instruction would be necessary to care for the larger student body. From the viewpoint of using its present facilities to the best advantage, therefore, the most urgent need is an additional dormitory unit.

American friends of the University are asked to consider the present needs of the University, the first item of which, \$100,000 for endowment, already has been raised:

1. Special Department Endowment	\$ 100,000
2. Additional Dormitory Units for Men	
Unit A—16 students	\$ 7,000
Unit B—32 students	21,000
Unit C—36 students	28,000
Unit D—44 students	23,000
Unit E—36 students	28,000
Unit F—32 students	21,000
Unit G—16 students	<u>7,000</u>
	135,000
3. Women's College Gymnasium, Building and Equipment	90,000
4. Home Economics Practice House	5,000
5. Residence Construction Fund	40,000
6. Improvement of Campus	20,000
7. Current budget of Women's College	10,000
8. Special Equipment and Operating Fund	100,000
Total	<u>\$ 500,000</u>

Authorities on two continents recognize that Yenching is making a valuable contribution to higher education. Such an institution should not be hampered in its work by the lack of a very moderate sum.

YENCHING UNIVERSITY
(Incorporated 1889 as Peking University)

American Office:
150 Fifth Avenue, New York City

Officers of the University

J. LEIGHTON STUART	<i>President</i>
WU LEI CH'UAN	<i>Vice-President</i>
OLIN D. WANNAMAKER	<i>Assistant to the President</i>
CHESTER E. JENNEY	<i>Executive Secretary</i>

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An Impressive Service

The Story of
The Christian Colleges
of China



WHAT OF THE 449 ALUMNAE?

In peace time: { 54.4% in education
7.6% in social work
5.5% in medicine
2.2% in government service



In the war-time present: The national plan of constructive resistance demands full strength in the normal processes of education and of other phases of moral, economic, and cultural progress.

The alumnae carry a double load, as does the College. Their war service began with such vital projects as clothing the refugees in Shanghai (of which a distribution unit is shown on this page) and initiating the care of wounded in transit. They are now assisting in

the evolution of emergency relief into long-term planning for a stronger nation.

The Young Women's Christian Association in China is only one of the organizations in which Ginling has a share, supplying, in the national executive group (left to right): Tsai Kwei, Executive Secretary; Deng Yu-dji, Industrial Executive; Liu Yü-hsia, Rural Secretary; Shih Pao-chen, Student Secretary; Gao Ren-ying, Secretary in Administration.



DO YOU KNOW THIS STORY?

Within 48 hours of the bomb raid on their campus in Chengtu, Ginling students and teachers had cleared up the debris and were again at their classes.

This senior had steady nerves and a consecrated spirit as she gave her recital.



June 16, 1939

The quality of Ginling's life and work is both elusive and substantial—delicate in the fineness of its ideals and sturdy in its accomplishments. Its twenty-four years have been marked by quiet, steady progress from small beginnings to adulthood, from a handful of teachers and students to a college of whose graduates the nation demands much and is not disappointed.

There have been times of stern testing. The first—in 1927—thrust responsibility suddenly upon the shoulders of young Chinese instructors and students. The following ten years were marked by growth in strength, and the second great testing time, which began in 1937, found Ginling ready to go on, under the leadership it had built, in a two-fold program of—

WHAT OF GINLING, THE COLLEGE, IN CHENGTU?



(above) Ginling dormitory on campus of West China Union University.

(inset) Student on country trip.

The corner stone of Ginling's gymnasium building in Chengtu bears in Chinese characters, "The New is Joined to the Old," symbolic of unity of ideals and planning, the secret of the nation's vitality.

President Wu Yi-fang's Founders' Day message is the marching song of the soul of the College: "May we of the Ginling family become worthy of the ideals of the Founders in humbly strengthening ourselves and sacrificially sharing the Abundant Life."

October, 1939, Enrollment in Chengtu: 155 college students crowding every corner of available space.

Social Service in Janshow, seventy li from Chengtu, under the Department of Sociology. Vacation and holiday periods given to rural service projects directed by the Government.

Supervision by Ginling of the certificate course in Physical Education given by the East China Universities in Shanghai.



TRIBULATION. DISTRESS. PERIL — THE PATHWAY TO TRIUMPHANT LIFE AND SERVICE

WHAT OF THE CAMPUS IN NANKING?



They continue to stand by:

MISS MINNIE VAUTRIN, *Professor of Education*

MRS. S. F. TSEN, *Supervisor of Dormitories*

MR. FRANCIS CHEN, *Business Manager*



The protection of the College property is happily combined with rehabilitation of women and girls. Of the ten thousand saved as the city fell, widows are being trained in productive skills (as in the making of quilts



for the International Relief Committee, shown left) and established in self-support. Girls of middle school age are being taught fundamental subjects (as in salting of vegetables for winter use, shown right) —



ACTIVITIES DIRECTLY RELATED TO LIFE UNDER THE STERNEST CONDITIONS



MISS WU MOU-I

Reprint from the January, 1940, issue of Women and Missions, presented as typical of the courageous and effective service of Chinese women in the educational program of their country.

BOARD OF FOUNDERS OF GINLING COLLEGE
150 Fifth Avenue
New York, N. Y.

War and Education in China

Wu Mou-i

Miss Wu Mou-i graduated from Ginling College in 1928 and secured her Master's Degree from Yenching University. She has taught chemistry as a member of the faculties of Ginling College, National Wuhan University, and National Kweiyang Medical College. She arrived in this country this fall to study on fellowship at Radcliffe College in preparation for return to the Department of Chemistry of Ginling College. Miss Wu's father was a Christian and her widowed mother has served for many years as an active and valued church worker.

THE object of a military invasion, China has been kept busy since July, 1937, in a defensive war. This fact is undoubtedly known over all the world. Bombs dropping on Chinese soil have resounded in lands across the Pacific, and there is widespread human sympathy for the sufferings of my people. It is perhaps less widely known that, in addition to her defensive warfare on the battlefields, China is at the same time busily engaged in a national reconstruction program. This latter activity has escaped the attention of most people, although to those who are really interested in what is going on in China it has as much significance as the actual fighting. The truth is that the whole nation is mobilized: on the one hand for the fighting at the front, and on the other for the constructive work in the hinterland. These activities join hand in hand as means of defense.

Keeping up and intensifying educational work is the leading item in the reconstruction program. In proving her ability to maintain this program, China finds better grounds and more assurance in the belief of ultimate victory. It gives a vivid reflection of the morale and the courage of the Chinese people, for the

keeping-up means hard struggle—struggle against innumerable hardships and handicaps. To the youth of China this struggle to keep up the educational work means that they have a place at the nation's front. It stimulates hard work and encourages eagerness to learn.

One of our College Presidents, Herman Liu, of the University of Shanghai, said at the very beginning of the war, "No matter what happens we are determined to carry on. I believe that the educational front is even more important than the military front." Soon after he made this statement he became the victim of an assassin's bullet. To the elders of the nation the open doors of schools and colleges give comfort and hope as they see their sons and daughters being prepared for their future. To China as a whole the struggle provides a good means for the perfection of unification of the whole country and also an investment of leadership for a bright and peaceful future. The enemies of education and progress in China have good reason for being disgusted with the Chinese students, who through their understanding and ability, have always fought patriotically for China's rights. These students have led the nation to foresee the danger of invasion. They have helped to keep alive the confidence that nothing can defeat China while education is constantly being extended among the people.

When I arrived in New York, I was very glad to learn that many Americans were working hard to help the Chinese colleges to keep going. These good friends of ours had been reading all the news from our "educational front," and

Dr. Henry Pitney Van Dusen had even traveled to visit ten of our thirteen Christian colleges on his way to Madras last winter. In a speech he made in New York in June, Dr. Van Dusen said:

"It is the resolution of the Government of China to keep the nation's future leadership at their studies. It has been accomplished by the wholesale migration of educational institutions—faculties, students and (as far as conditions permitted) equipment, into the relative security of Free China—a migration, in scale, in daring, in determination, without any comparable precedent in the history of education. Whole universities moved overland into the interior, sometimes thousands of miles; found haven often on the grounds of a small provincial or city normal school, erected temporary structures of serviceable construction almost over night—great straw-roofed sheds without flooring holding 250 students sleeping on the bare ground, as dormitories; found emergency quarters for their faculties; shared the meager library and laboratory facilities of their hosts, and there are carrying on today."



EASTER DAWN SERVICE IN WEST CHINA

According to the records in the office of the China Institute in America the surprising fact of this great trek is that out of the 114 colleges and universities, only eight of them could continue to function in their original locations. The 106 institutions, however, have all been kept up in spite of their difficulties. They have moved to the interior, some in successive stages, some going alone, and others seeking cooperation with brother institutions. In each move many problems have had to be faced: buildings, transportation of books and equipment and of the students and faculty. In addition to all these, they have to solve the problems

of how to safeguard themselves against bombings, for, although they are not on the battlefields, they have been for long periods under frequent air raids.

The scantiness of educational equipment is equalled by the care which all teachers and students take of their few poor possessions. Because buildings cannot be considered safe, dugouts either in the buildings or in the grounds outside are used for storage of everything valuable. In the universities which are under frequent attack, during hours of sunshine library books are put in small wooden boxes and placed in the dug-outs; when the weather is cloudy, the books are unpacked and used. This packing and unpacking takes a great deal of time, but it is the only safe method. When an air-raid warning comes, the professors take shelter for themselves only after seeing that their valuable apparatus is put away. The apparatus for which all this care is being taken is often only a few microscopes, or just one balance, the only one in a class of some fifty students. The war may limit what we have in equipment, but it cannot prevent us from making the best use of what little we have.

No one can deny that it is with patience, hope, courage, and intelligence—even stronger than the underlying tragedy—that the Chinese are solving these problems. Deserted temples and guild halls have been turned into quite magnificent-looking school buildings. When there are no beds the students make themselves comfortable in sleeping on the floor. When there are no desks for study, they pile up their suitcases or trunks to provide a place for writing. In the dining-room, they consider chairs or benches unnecessary if they are not available. When there are no electric lights, they take little kerosene lamps with them wherever they go. When the price of kerosene runs up too high they use vegetable oil in the lamps during the hours when they are not studying. When they happen to be in a place where the coal is too expensive for heating in the winter, they make use of charcoal pans instead. There seems to be no barrier which can stop them, although their paths have all been very rough. When they are short of textbooks, there are fellow students willing



BUS STATION IN SZECIUAN

to make typed copies for them. Whenever they find they cannot afford the transportation expense, they travel on foot for weeks and even months. One group of students actually walked twelve hundred miles.

Many students have lost their homes. They cannot rely on any source of financial help. The Ministry of Education sees that and provides certain funds for loans to the students in some institutions. Besides, there is the Student Relief Committee in which the Young Men's and Young Women's Christian Associations cooperate. Through these organizations many students have found help. They not only give outright money grants, but also make loans and provide work through a program for self-help.

Faculty members, as well as students, have proved themselves able to endure hardships and to overcome all kinds of difficulties. In many courses the supply of books has been very small, even non-existent. Professors have been obliged to invent ways of supplying the material for dictation and by substituting practical case work for the usual assigned reading. It is especially difficult to teach laboratory science under these conditions. Sometimes it is hard to provide for the few experiments which are considered indispensable for fundamental teaching. We

must hunt for substitutes for those chemicals which cannot be obtained, and as a result of long search some professors have found native products which can be used in place of others formerly imported from abroad.

Some of this has been very helpful, because the students appreciate what their teachers are doing to destroy serious obstacles and they are happy to be carrying on their studies in practical ways. But some of the problems which the teachers have to face are very annoying and time-consuming. For instance, one teacher of Biology has to use a laboratory which is busy every hour with many classes of four universities. When it comes time for her own laboratory period, she must gather a group of students who take the meager equipment from storage places, sometimes even under the beds in the dormitories, and spend half an hour walking across the campus to set it up in a room left in some confusion by the class which has just been dismissed. At the end of the laboratory work, the same operation must be repeated, again taking part of another valuable hour to dismantle the apparatus and take it back to be stored away in the dormitories. Other departments have their own troubles, and those who teach music are in a specially difficult situation. Music is very important

to China, and especially so in these days when it is a part of the National Mobilization plan. But music classes of all kinds are too disturbing to be carried on near other classes, and my readers can imagine that it is far from easy to find places for the vocalists and the students of the piano and other instruments to practice. We have tried to solve this problem in the last two years by putting up inexpensive new buildings for the work in music, and then some of these buildings have proved to have walls so thin that teachers and students have difficulty in concentrating to do good work. Nevertheless, the members of the faculties allow no problem to be so difficult as to interrupt the work.

In order to help the students make up the school time lost because of the war, the teachers in some institutions are willing to give up two successive summer vacations, and thus prevent the decrease in number of graduates because of the war. To avoid loss of time on account of the bombing disturbances, some institutes adopt two schedules. One is used for sunny days on which the bombings are likely to take place. On those days classes between 9 a.m. and 3 p.m. are stopped and made up in the evening. During those hours most students take their books to the places where the bombs are most likely not to be dropped. Sometimes a siren sounds when a class has just begun, and the teacher takes the class to a dug-out and continues the lecture.

Time is precious. Even serious hap-

penings are not allowed to cause long interruption. My own alma mater, Ginling College, is now doing its work on a campus where four guest colleges are accepting the hospitality of West China Union University. One evening last spring there was a serious air attack upon this campus. The lives of one student on the campus and one faculty member in the city were lost and much damage was done. Students and teachers worked until midnight with the wounded, but classes went on just the same the following day. The first thought in the minds of everyone was to take care of the wounded and to clear away the debris. The second thought was to resume work at the first possible moment!

All of this keen eagerness is carefully guided by the Ministry of Education of the Chinese Government. This Ministry is not allowing standards to fall, but is even raising them from time to time each year. Last year a careful system of tutorial help by faculty to students was set in force, and at the beginning of this year each college was called upon to strengthen its appointments to deanships. The moral life of the students, as well as the intellectual, is being very carefully guarded because of the troubled times. The Ministry is also supervising the work of Chinese students in foreign countries, and it is encouraging study abroad for all those who have reached a point where they can complete their work only by going to another country. In short, the Ministry of Education is insisting on the continuance of its educational program in spite of the war. None of it can be spared, and yet everything must be done well.

China is fighting two wars, one of defense and one of internal reconstruction. It is a hard task, yet she believes in the reality of her vision of a better future. May her faith in that future continue to lead her toward the goal of ultimate victory!



STUDENT AT A FARMER'S HOME



An Impressive Service

“THE MOST impressive service ever rendered by one nation to another” were the words in which Secretary Henry L. Stimson referred in October, 1937, to the part which America has taken in the humanitarian and educational structures of the Republic of China. Beginning with the opening of Dr. Peter Parker’s Ophthalmic Hospital at Canton in 1835 and the beginning in him of medical missions, this service has had its finest flower in the universities and colleges engaged in the creation of an enlightened Christian citizenship.

The invasion of China in the summer of 1937 by a hostile power brought deep concern to the thousands of American men and women who had had a part in the founding and maintenance of these institutions. They feared so fundamental a dislocation of all China’s orderly processes of life that students could not be held at their studies even by all the strength of inherited yearning of the Chinese people for education.

But once again in the long history of this great nation the unbelievable has become the actual and the miraculous has become the commonplace. September, 1939, has found the thirteen Christian colleges of China offering normal programs in classrooms filled with students whose devotion to the saving of their nation has made it possible for them to transmute deep emotion into clear-thinking scholarship. Never before in the world’s history has a great national calamity so accelerated a plan of national reconstruction. Never before have the forces of destruction created such amazing energy to great and good ends in plans for human betterment.

The colleges train the personnel for the maintenance of these plans. Undergraduate projects under faculty supervision which today radiate from the college campuses are the apprenticeship assuring experienced leadership. It is for America to continue to implement her faith in China by those gifts to the educational program which will be its lifeblood during the present period of armed conflict.

PARTICIPATING IN THE SUPPORT OF THE CHRISTIAN COLLEGES IN CHINA

American Board of Commissioners for Foreign Missions
 American Baptist Foreign Mission Society
 Board of Foreign Missions of the Methodist Episcopal Church
 Board of Foreign Missions of the Methodist Episcopal Church, South
 Board of Foreign Missions of the Presbyterian Church in the United States
 Executive Committee for Foreign Missions of the Presbyterian Church in the United States
 National Council, Protestant Episcopal Church in the United States
 Board of Foreign Missions, Reformed Church in America
 Board of Foreign Missions, Reformed Church in the United States
 Southern Baptist Convention
 United Christian Missionary Society
 Woman's American Baptist Foreign Missionary Society
 Woman's Foreign Missionary Society, Methodist Episcopal Church
 Board of Foreign Missions, United Church of Canada
 Woman's Missionary Society, United Church of Canada
 Baptist Missionary Society, England
 Church Missionary Society, England
 Friends Service Council, England
 Society for Propagation of the Gospel in Foreign Parts
 London Missionary Society
 Methodist Missionary Society, England

* * * *

Rockefeller Foundation	Princeton-Yenching Foundation
Harvard-Yenching Institute	Yale-in-China Association

* * * *

(through Contributions from Undergraduates, Alumni, and Faculty Members)

Cornell University	Sargent College of Boston University
Dickinson College	Smith College
Kalamazoo College	Wellesley College
Milwaukee-Downer College	Wesleyan University
Pennsylvania State College	Wheaton College
Pittsburgh, University of	Williams College

* * * *

(through Fellowships to Members of Faculties, Christian Colleges in China)

Columbia University	Minnesota, University of
Cornell University	Oregon State College
Crozer Theological Seminary	Pittsburgh, University of
Dickinson College	Radcliffe College
Drew University	Smith College
Duke University	Southern California, University of
Hartford Theological Seminary	Union Theological Seminary
Harvard University	Virginia Polytechnic Institute
Massachusetts Institute of Technology	Westminster Choir School
Michigan, University of	

Yesterday and Today



Map showing original and present locations of the American-supported Colleges in China. Institutions occupying temporary quarters indicated in red.

JUST seventy-five years ago pioneer missionaries established the first Christian college in China. As time passed, other institutions were called into being by the imperative need to provide trained leadership, not only for the Church, but also for every other field of life. Usually a single missionary group took the initiative in organizing an institution. Soon other missionary bodies would ask to share in the enterprise. Then neighboring colleges began to work together for greater efficiency, and even to unite as a single institution. The entire group is now studying together the opportunities and the obligations of a comprehensive program for Christian education in China, and is seeking to find the place of each institution in that program.

Cheeloo

The first Christian college in China was founded in 1864 at Tengchow, Shantung, by Dr. Calvin Mateer, a pioneer Presbyterian missionary. Twenty years later medical training in Shantung was begun near Tsinan by British and American missionary doctors, and theological training in Tsingchowfu by the English Baptists. In 1904 these three colleges were merged

齊魯

to form Shantung Christian University (known in Chinese as Cheeloo University). Between 1917 and 1920 the University was joined by the Medical Department of the University of Nanking, the Union Medical College of Hankow, and the North China Union Medical College for Women. Thus Cheeloo University as it exists today represents the merging of six independent institutions, and the cooperation of eleven missionary societies of the United States, Canada, and Great Britain.

The location of this University in a rich agricultural province on a railroad trunk line made inevitable its involvement in the main stream of Japanese invasion. In spite, however, of the consequent restrictions and dangers — in fact, because of them — the services of the University have assumed heightened significance. Clinics are crowded. The Training School for Nurses has a capacity enrollment, and classes for rural workers continue on the campus. Meanwhile at West China Union University, a thousand miles away, the Medical, Arts, and Science courses of Cheeloo are being carried on by President Liu Shu-ming and members of his faculty.

Yenching

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京

Christian higher education was begun in Peking (now Peiping) with the establishment of Peking University in 1870, the outgrowth of a school started in 1867. In 1917 Yenching University as it now exists was created by the union of Peking University and the North China Union College for Women, established in 1906. The present site of the University has been occupied since 1926. Five mission boards from the United States and Great Britain cooperate.

The peaceful continuance of this University on its own campus since July, 1937, is to be credited to the wise and restrained leadership of President Stuart, to the disciplined loyalty of the faculty, and to the appreciation by well-qualified students of the superior advantages of the facilities offered by Yenching in these troubled times. Enrollment has increased far beyond the point of previously reckoned capacity of classrooms and dormitories.

St. John's

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約翰

A school begun in Shanghai in 1879 under the China Mission of the Protestant Episcopal Church by the Right Reverend Samuel Isaac Joseph Schereschewsky, added courses of college grade in 1891. Bearing the name of St. John's, and drawing its major support from its original founding mission, it early enlisted the contributing loyalty of its graduates and other friends in China. In 1896 the Medical School founded in 1880 in Shanghai by the late Dr. H. W. Boone, became the Medical School of St. John's Uni-

versity and in 1914 an agreement with the trustees of the Pennsylvania Medical School, formerly of Canton, made possible a further union.

The part which St. John's has played in the cooperative program of the East China universities since the military invasion of 1937 has brought many elements of strength to that group. Its resources of faculty personnel and of laboratory and library equipment have been important to the maintenance of high standards in a large student body including several hundred from universities whose material losses had been serious.

Lingnan

In 1893 there was established in Canton the "Christian College in China," which in 1903 became Canton Christian College, and is now Lingnan University. Situated in South China, where most of China's progressive movements of the last century have had their origin, Lingnan has moved more rapidly than the other colleges in the direction of independence in support and administration. It is now maintained through the combined efforts of its Chinese Board of Directors and its American Foundation, though three American and British Mission Boards have cooperated in it.

The sudden occupation of Canton in the Japanese military program of October, 1938, was preceded by the safe removal of the student body, most of the Chinese faculty members, and a part of the Americans to Hongkong. Hospitality was soon thereafter extended to Lingnan by Hongkong University, and the college has maintained its program there, as nearly normal as possible. Meanwhile, a portion of the American men and women, a few Chinese faculty members, and a considerable body of employed Chinese have remained on the University campus, and have carried out there an impressive humanitarian service to Chinese refugees.

EAST CHINA: Hangchow—Soochow—Shanghai

Fifth of the Christian Colleges in order of establishment is Hangchow Christian College, founded by the Northern Presbyterian Board in 1897, the outgrowth of more elementary work started in 1845. Since 1910 the Southern Presbyterian Board has also been cooperating in the institution.

At the turn of the century the Southern Methodist Board coordinated all its educational work in eastern China into one system of elementary and secondary schools leading to a single institution of collegiate grade, Soochow University. In 1915 the University added a College of Law to those of Arts and Science.

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滬江

The University of Shanghai, as Shanghai Baptist College and Seminary, was founded in 1906 by the American Baptist Foreign Mission Society and the Foreign Mission Board of the Southern Baptist Convention. The position of its campus, six miles from Shanghai on the busy seaward channel of the Whangpoo, is symbolic of its function as a melting pot of Chinese from many parts of the world, students coming to its halls from the provinces of China and also from Singapore, Java, Burma, Borneo, Honolulu, Australia, and Korea.

In the closing months of 1937, their own campuses having been rendered untenable for college work, Hangchow, Soochow, and the University of Shanghai joined St. Johns' University in a cooperative university plan within the protected area of the foreign concessions in Shanghai. Two years have now been successfully completed under this group plan, which during the second year served a student body of 2839 and an equal number of boys and girls of college preparatory grade. Its full use of the faculty strength of all four institutions and its elimination of duplication of courses are two of the more obvious advantages of the present cooperation.

West China

華西

The year 1910 witnessed the founding of West China Union University, the first university that was interdenominational and international from its very inception. Four missionary bodies working in Szechuan — two from the United States, one from Canada, and one from Great Britain — at that time combined their resources to establish this university at Chengtu, as the final stage in their program of Christian higher educational work in all of West China. To the original four supporting bodies four others have been added.

Because of the dislocation of work in those colleges situated along the main routes of military aggression, West China Union University has been asked to render a large service of hospitality to refugee institutions. On its campus is the complete academic program of three guest institutions and parts of two others. Germs of new life have been brought in by the down-river institutions, the program of the medical school has become suddenly greatly expanded and more completely unified in clinical facilities, and the building of a new hospital — long projected — is well under way.

Nanking

金陵

In the same year, 1910, which brought a Christian University to Szechuan, three American missions working in eastern China united their higher educational work, dating back to 1888, in the University of Nanking.

A fourth missionary body later joined this original group and helped build an outstanding Christian institution at the new capital of China.

The University of Nanking migrated up-river in November, 1937, a body of 400 students and members of faculty families. Its integration into the West China program has added to the strength of Governmental planning for steady expansion in industry, and for the application of science to the multiple activities of the Chinese worker. By the successful resumption in Szechuan of agricultural experimentation previously carried on near Nanking, the University has justified its position of leadership in this field.

Hwa Nan

The possibility of providing higher education for women in Foochow had been under consideration by the Woman's Foreign Missionary Society of the Methodist Episcopal Church for four years when, in 1908, preparatory courses were begun. Six years later the first class was admitted to the first and second years of college work, in 1917 the curriculum offered four college years, and in 1921 the first class was graduated.

In consultation with Fukien Christian University, Hwa Nan has now moved its academic work to Yenping, in a rural area, 100 miles inland. Here the College is continuing its full program of instruction and is giving even greater emphasis to social service than has been possible in the busy coastal city of Foochow.

Ginling

In 1915 a group of women's missionary societies provided in Nanking the first opportunity for the higher education of Chinese women in the Yangtze Valley, Ginling College. Its twentieth anniversary in 1935 found its alumnae body of 350 active in all the vital movements of China's reconstruction. The unit organizations now uniting in its American support include seven missionary societies and the alumnae, faculty, and undergraduates of Smith College.

The far-reaching disturbances of 1937-38 were the occasion of a remarkable achievement in readjustment on the part of Ginling. Three units in widely separated centers were the answer of the college to the impossibility of gathering women students in a city which was a major military objective. In the autumn of 1938, it was again possible to resume academic work in one place — the hospitable campus of West China Union University — and there Ginling now conducts a full schedule, while its campus and buildings in Nanking are fully occupied in services to the Chinese population of the former capital, and its Department of Physical Education maintains the major work in that field offered by the Associated Christian Colleges in Shanghai.

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CHINA'S FUTURE LEA

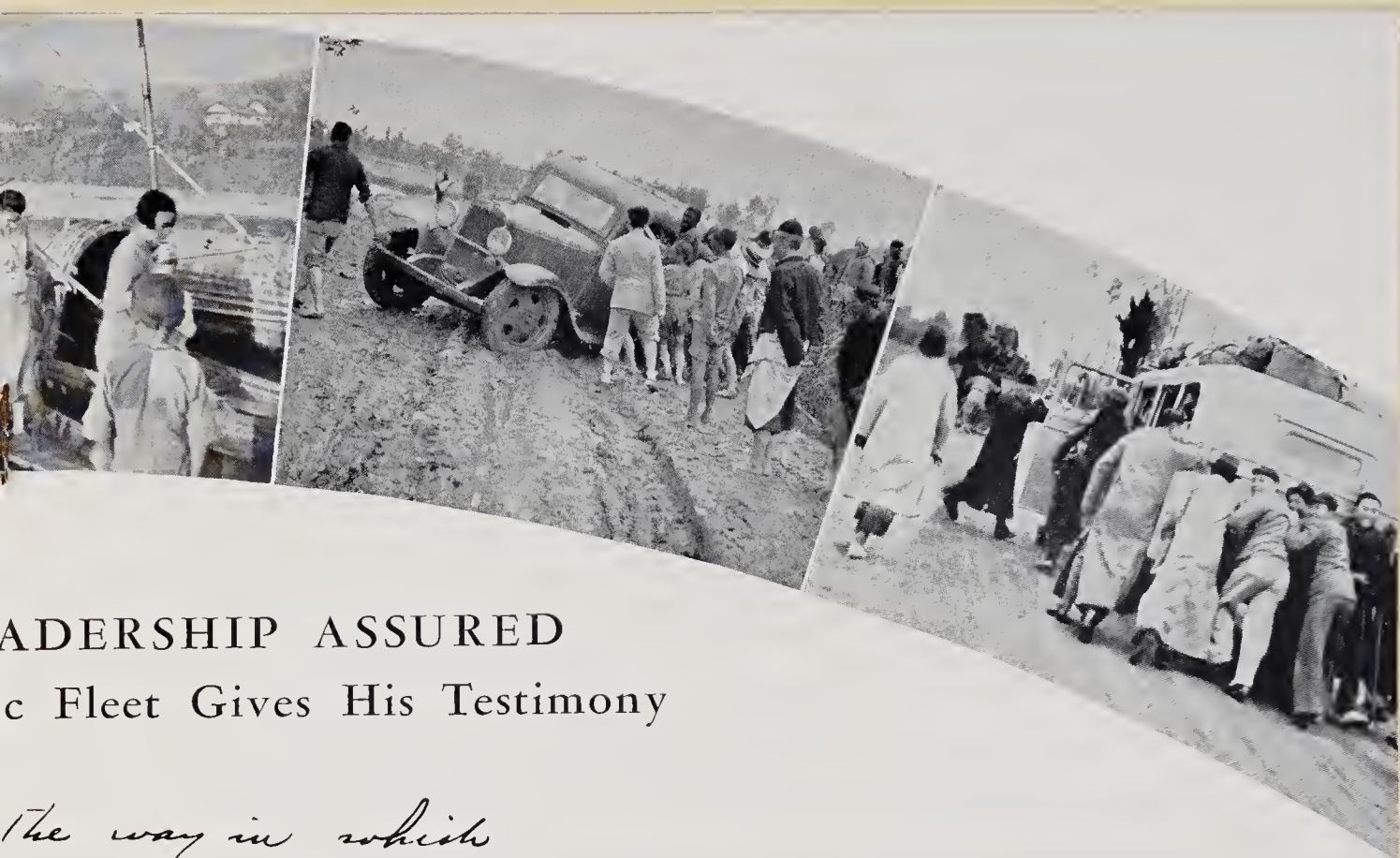
The Commander of the Asiatic



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LEADERSHIP ASSURED
 The Fleet Gives His Testimony

The way in which
 the Chinese have carried
 out this campaign of incredible
 heroism will be a saga in
 Chinese history and gives
 a lesson to the future
 people.

W. S. Parsons
 Rear Admiral, U.S.N.



Fukien

福 建

The year 1915 saw the establishment of Fukien Christian University in the city of Foochow. It was founded by four missionary bodies, three from the United States and one from Great Britain, and was the outgrowth of educational work in Fukien province which had begun several decades before.

The removal of the University work from its normal campus to Snaowu, far inland, was made in part to provide a calmer atmosphere for study than was available in a beleaguered seaport. Important, also, both to the University and to the Province was a consolidation of those extra-mural projects of the University which can more effectively be administered from a campus actually situated in a rural area.

Hua Chung

華 中

Newest of the group of Colleges is Hua Chung College, established in its present form in 1924. It represents the federation of five previously distinct units — Boone, Griffith John, Wesley, Huping, and Yale-in-China. Five missionary groups — three from America and two from Great Britain — are now cooperating.

Of all the chapters in the westward trek of the college groups none are more courageous than those written by Hua Chung. In its first refugee center at Kweilin, its experiences of air raids were frequent and severe. Its present headquarters at Hsichow near Tali in the Province of Yunnan are in the midst of natural beauty equalled only by the rigors of the journey and by the difficulties of setting up a college in a place where every element of safe living and of convenient operation must be created from primary materials.

Thus these thirteen Christian universities and colleges embody the cooperation of 21 missionary societies from the United States, Canada, and Great Britain, as well as groups representing more than a dozen leading American universities. In July, 1937, they stood as the result of a steady evolutionary process which had brought together more than a score of institutions. Today they present a triumphant conservation of the gains achieved before the military invasion of 1937, and, in addition, they have shown conclusively their ability to adjust life and academic work to difficulties whose severity defies description. From such trials of conviction and of purpose are developing a toughened fibre which is in itself a thing of challenging beauty.

Extra-Mural Service of the Colleges

DURING the period of conflict which began in China on July 7, 1937, the Christian Colleges have defined their function as two-fold: first, the alleviation of misery; second, the maintenance of that Christian idealism which must become the foundation of a better order.

Direct Relief

On the fall of Canton, October 21, 1938, *Lingnan University* opened its gates to destitute and terrified civilians. The students had been removed to Hongkong. A portion of the staff remained on the campus. For several months, the University cared for 8,000 men, women, and children. The Provost assumed the function of Director of Refugees, and his colleagues undertook other unaccustomed duties. The professor of economic botany took charge of the extensive farmlands on the campus. A professor of history found himself chief dairyman.

In Peiping, where hostilities have been limited, *Yenching University* has taken upon itself the care of several hundred families made destitute by the war. Every member of the staff has contributed at least ten per cent of a month's salary towards this project. Each year 2,500 individuals have been provided with work, with medical care, and with food through a soup kitchen.

The story of the Safety Zone in Nanking, organized and administered largely by staff members of the *University of Nanking* and *Ginling College*, has become well known. Some 250,000 people were sheltered in the Zone for several months. The chapel of the University became a public granary. Refugees numbering 30,000 found shelter on the campus. *Ginling* took care of 10,000 women and girls on its property, and by skill and wisdom has developed its program from the stage of emergency relief into one of constructive rehabilitation.

Hangchow Christian College, *Soochow University*, and *Shanghai University* have made use of their opportunities in the Shanghai area. During the months when the battle front was near at hand, there was much to be done both for the wounded and for refugees. Acute needs of thousands of dispossessed families continue to receive attention from the university students and staff members.

Cheeloo has made a major contribution through its hospital, and similar focal importance is attached to the medical service of the *University Hospital in Nanking*, of *St. Luke's Hospital* as a part of the program of St. John's University, Shanghai, and of the *united medical forces in Chengtu*. Clinics have extended the radius of action of doctors and nurses. Of particular value has been the care of the wounded in transit, a project initiated

by volunteers from several institutions, among them *Ginling*, *Hua Chung*, *Nanking*, *Cheeloo*, and *West China*.

Rural Aid and Special Projects

Universities customarily represent the apex of a nation's culture. As such, they sometimes tend to lose touch with the immediate needs of the common people. In China, the Christian Colleges have avoided this danger. The following are typical examples of humanitarian war-time enterprises.

Yenching faculty members on leave are serving Free China through the Kansu Science Education Institute in the far northwest, one of the last real frontiers. Other members of the *Yenching* staff have been released for work in Kunming, Chungking, and elsewhere behind the Chinese lines.

In Fukien, *Hwa Nan College* and *Fukien Christian University* have found in their migration to interior cities a chance to carry on their programs on two fronts instead of one. The University at Shaowu is operating a Farmer's School where young men from rural districts receive three to four months' training in agricultural methods, reforestation, sanitation, mass education, increased production, and kindred subjects. The Extension Service is engaged in rice selection; the breeding of goats, chickens, and rabbits; bee-keeping; and vegetable culture.

In co-operation with the Chinese National Government, *Nanking* is operating a school for the training of leaders in the management of cooperative societies, and is helping to produce radios and radio parts and scientific and educational motion pictures, as a part of the Government's Audio-Visual Education Project.

Research in industrial techniques includes welding and electro-chemistry. *West China* has improved tanning and dyeing processes and has made progress in the clarification of sugar. Wool weaving, rendered more necessary by the shutting off of imports from abroad, is being fostered by several institutions.

Ginling is another college carrying a dual program of aid to less privileged groups. On its campus in Nanking it is rendering capable of self-support large numbers of women recently widowed, and is giving training for competent citizenship to girls of high school age. Instruction in homecraft emphasizes the use of native materials for native markets. In Jenshow, West China, *Ginling* has a rural center with a competent American and Chinese staff under the direction of its Department of Sociology.

In many ways, of which these are typical examples, have the Christian Colleges found in the calamity of war an opportunity for greatly increased service to the people of China.

Four Pillars of Strength

THE STRUCTURE of the Christian Colleges of China is supported by four pillars, upon whose continued strength the future of these institutions depends.

1. Staff

The first administrators and teachers of these Colleges were pioneer missionary educators, whose initial task was to combine effectively, in a modern system of education, the Western learning they had brought with them and the Eastern learning which China had been storing up through the ages.

As the years passed, Chinese men and women, trained in these schools and in the universities of the West, took an increasing share in administration and instruction. During the past fifteen years, the Colleges have achieved significant results in their efforts to unify the distinctive educational contributions of East and West. Chinese and Western faculty members have joined in the task of giving their students the best of both cultures.

The Colleges have successfully maintained faculty strength throughout the war period. In 1936-37 a faculty total of 652 was composed of 466 Chinese and 186 Westerners. In 1938-39 a total of 773 was 551 Chinese and 222 Western.

2. Student Body

In their earliest years, the Christian Colleges in China found it difficult to secure students, but the proved high quality of their work gradually won for them the confidence and support of people of all classes. In the swing toward Western science and learning which followed the Boxer Rebellion, the Christian Colleges became so popular that for two decades the demands on them were very great and they grew rapidly in size and number. For almost a decade following the first World War there was a period of intense nationalism, during which these Colleges grew in size more slowly, but made rapid strides toward the development of Chinese leadership. The decade just preceding the outbreak of the Sino-Japanese conflict in 1937 was characterized for the Colleges by steady growth. During 1937-38, the first year of the present conflict, disturbed conditions and the disruption of transportation facilities caused a decline in enrollment. But with many government and private institutions seriously handicapped by the conflict, far more students turned to most of the Christian Colleges than they could accommodate, and their enrollment in 1938-39 rose in more than half of the institutions to maximum figures.

INSTITUTION	1936-37	1937-38	1938-39
Cheeloo University	567	367	161
Fukien Christian University	169	174	163

Ginling College	259	85	140
Hangchow Christian College	537	180	474
Hua Chung College	207	350	163
Hwa Nan College	96	84	72
Lingnan University	560	400	622
University of Nanking	908	250	506
University of Shanghai	629	396	642
St. John's University	578	632	872
Soochow University	667	429	851
West China Union University	440	563	573
Yenching University	807	588	942
	6424	4498	6181

3. Constituency in China

There has been a steady and consistent growth in the supporting constituency in China:—

(a) *The Chinese Christian Church.* The Colleges have always been an integral part of the developing Church. To them the Church looks for its servants and its leaders — pastors, teachers, doctors, social workers, laymen in business and professional life who can provide economic strength as well as community influence.

(b) *Alumni and Alumnae.* There are today something more than ten thousand graduates of these Colleges, scattered all over China. They constitute a large proportion of the prominent leaders of China today. Still more of them are serving in unheralded posts where they are building constructively a Christian nation.

(c) *The Government.* Provincial and local governments have long been quietly encouraging and supporting the work of the Christian Colleges within their administrative areas. During the last decade the National Government has recognized, by its generous support, the nation-wide constructive services which these institutions are rendering.

(d) *The Community at Large.* Good-will and friendship for the Christian Colleges have so permeated the whole of Chinese society that they receive a substantial and steadily increasing support from individual friends.

In addition to these four sources of contributed income, the Colleges have been receiving a substantial and increasing amount each year from tuition fees.

By 1936-37 the support received by these Colleges from Chinese sources had risen to 53% of their total income. The outbreak of the conflict with Japan at once cut off some sources of income and greatly restricted the giving ability of all Chinese friends. Yet wherever it has been possible to do so, this support has been continued.

4. Constituency in the West

The missionary forces of the United States, Canada, and Great Britain have from the beginning provided the China Colleges with the largest

part of their support from Western sources. Beginning with modest grants in early years, this support increased rapidly until about the year 1910 it exceeded an annual total of U. S. \$500,000. It has remained above that figure every year since then.

The second source of support in the West has been philanthropic foundations, and university and college groups. Such organizations as the Rockefeller Foundation have long made generous grants toward the support of special types of work — scientific, medical, research — in which they have a special interest. Leading American universities, such as Yale, Princeton, Harvard, Smith, Wellesley, Missouri, Pennsylvania, Oberlin, and Wesleyan, have chosen Colleges in China in whose work they have had an important share. In Great Britain a number of University Centers make contributions to the support of designated Colleges in China.

A third source which has been of increasing importance during recent years has been income on endowment. The principal of these endowment funds has been built up from gifts of many kinds and amounts — ranging all the way from gifts of a few dollars to grants and bequests amounting to hundreds of thousands. The total of these endowment funds at present is approximately U. S. \$7,000,000.

The fourth source of support has been the growing group of individual friends who year by year are giving as they are able toward the support and strengthening of these Colleges. A part of these gifts have gone into the budgets for the regular operating expenses of the institutions — the remainder has gone for special purposes: scholarships, buildings, equipment, and endowment. The total of such individual gifts has averaged over \$200,000 annually.

The total income from North American sources from 1936-37 through 1938-39 expressed in U. S. currency, is summarized below. Exact figures for income from British sources during this period are not available, but are understood to have been about £20,000 annually.

INSTITUTION	1936-37		1937-38		1938-39	
	REGULAR BUDGET	SPECIAL GIFTS	REGULAR BUDGET	SPECIAL GIFTS*	REGULAR BUDGET	SPECIAL GIFTS*
Cheeloo University	\$122,865	\$ 9,570	\$122,275	\$ 44,836	\$ 95,845	\$ 16,233
Fukien Christian Univ.	43,073	5,659	38,197	20,411	32,524	15,529
Ginling College	28,031	37,582	32,547	36,136	27,989	24,119
Hangchow Christian Col.	11,667	5	11,600	5	25,000	—
Hua Chung College	50,352	39	50,352	10,585	41,786	12,750
Hwa Nan College	12,911	15	16,125	12,066	16,007	5,525
Lingnan University	80,331	31,706	77,976	33,375	66,796	31,812
University of Nanking	128,068	4,140	111,084	57,755	97,436	41,860
University of Shanghai	26,298	—	31,295	6,435	73,887	10,625
Soochow University	14,313	22	16,109	111	16,040	—
West China Union Univ.	136,620	20,353	137,376	70,221	134,765	71,508
Yenching University	180,510	43,859	180,072	96,376	193,661	88,728
Cooperative Activities	5,934	23,139	5,934	33,840	5,934	27,675
	\$840,973	\$176,089	\$830,942	\$422,152	\$827,670	\$346,364

* Includes emergency funds secured during 1937-38 and 1938-39.

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HOW
THE EIGHTH ROUTE ARMY
FIGHTS
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NORTH CHINA



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THE EIGHTH ROUTE ARMY AND ONE YEAR OF WAR

By

CHU TEH

The first Japanese shot at Lukouchiao was the signal for a nation-wide war of resistance, a war for the defense of our country and for the recovery of our lost territories. One year of war has brought many battles, and both victory and defeat. But the invaders had to give up their plan to conquer China in a few months although they succeeded in occupying some of our most important cities. We, the defenders, have learned many lessons in this year and we shall make use of them. The next year will turn a new leaf in the history of the war; not only we, but the greater part of international public opinion is convinced that more and greater difficulties will cause exhaustion and defeat of the Japanese army.

The Eighth Route Army knew years ago that a war against Japanese imperialism was inevitable and therefore was prepared to be ready for such an emergency at any moment. When the time had come our Army rushed to the battlefields of Shansi, Hopei, Chahar, Shantung and Honan. We have suffered defeats and we have won victories. As the Commander-in-Chief of the Eighth Route Army I submit this report to my fellow-countrymen.

I. The First Year of War.

While the war was already raging in Shanghai, the 8th Route Army in the remote Northwest speedily reorganized itself by order of the Central Government and completed all necessary preparations by the end of August. It rushed its divisions to the northeastern and north-western borders of Shansi in early September. Its first engagement with the enemy at Pingshinkwan was its first victory, the memorable date being September 25. One of its divisions joined in the successful defense of Sinkou in October. The following month, at Kwangyang, another division repulsed its opponents advancing from Niangtsekwan toward Taiyuan. From December 20 to January 18, 1938, the division under the command of Ho Lung and a battalion under the command of Sung fought endless battles against the advance of the enemy coming from six routes. Almost simultaneously, two divisions in the border district of Shansi, Hopeh, and Charhar held out successfully against an enemy force of 20,000 making encircling movements from eight directions. For five days, beginning from December 22, our regulars, guerrillas,

and self-defenders combined to deal out defeat to the enemy driving, in six routes, toward Mafang. The scene of the battle gradually shifted to the northwest of Shansi. There, our troops met a division and a battalion of the Japanese Kwantung Army and a battalion under the command of the puppet-traitor Li Show-Sin and finally put them to flight; the battles lasted for a month starting from early March, 1938. Scarcely had the northwestern front become quiet when the southeast of Shansi was threatened by the enemy pushing from nine directions. Co-operating with troops belonging to other armies, ours succeeded in routing ten opposing battalions and recapturing eleven districts: Hoshun, Yushe, Liaoshien, Wuhsiang, Sinhsien, Sinyuan, Anchee, Tungliu, Changche, Hukwang, Sianghuan.

Those are major battles on record. Statistics are not available regarding minor battles, guerrilla attacks, encounters, skirmishes, captures of war supplies, and movements to destroy railways, public roads, and bridges behind the enemy's lines.

What are our achievements?

1. Many strongholds have been established in the northwest of Shansi, the border district of Shansi and Suiyuan, the northeast of Shansi, the border district of Shansi, Hopei, and Charhar, the southeast of Shansi, and the border district of Hopei, Shantung, and Honan. In these places, the 8th Route Army has repulsed the invaders, made their return impossible, and stabilized a system of permanent defence. It relies on several favourable factors: territory, population, food supply, and political work. Those strongholds are situated in mountainous terrains placing the defenders at an advantage and rendering the enemy's mechanized units powerless. The people are trained and armed to help the troops to defend their lands where they have their farms, houses, and their ancestor's graveyards. A soldier marches on his stomach. In those districts defended by the 8th Route Army, food stuffs are abundant to meet any requirement. Political work is being done far and wide to unite the party, the government, the army, and the people in the common task of defence. With such forces at its disposal, the 8th Route Army stands firm in the defensive and is active in the offensive. The enemy finds us everywhere, behind the lines, on their flanks, and at the gates of their occupied cities! Our surprise attacks and flanking movements keep the Japanese busy all the time and give them endless trouble. They have failed to root up our forces in our strongholds, but we have succeeded in extending our activities from the Peiping-Hankow Railway in the east, to the outskirts of Peiping, Mentoukou, Fengtai, and Changping in the northeast, and to the Peiping-Suiyuan Railway in the North. Japanese garrisons, strategic points, fortresses, communication lines, and ammunition depots are our objectives. We destroy such objectives and disappear as suddenly as we come up to the scene. We not only maintain our strongholds but keep enlarging our fields of mobile and guerrilla warfare.

2. Shansi has never been conquered by the enemy. As long as the 8th Route Army holds the interior of the province as the basis of prejecting operations, the Japanese have to watch their step and refrain from far-reaching advances and flanking movements. The Battle of Pingshinkwan taught them for the first time not to penetrate without circumspection. In the heat of their victory, the Japanese little expected this defeat. They had to give up their plan for taking the whole of Shansi by nothing but military adventures. Indeed, their military sallies succeeded as far as Tatung but collapsed at Pingshinkwan. The enemy turned around to concentrate forces, in the meantime, leaving the Shansi Army and the Central Army free to consolidate their positions. When the Japanese started again, they found the Chinese everywhere blocking their way. Behind them was the 8th Route Army. They could neither advance nor withdraw. They would have liked to cross the Yellow River from Shansi and descend on Honan, but their repeated attempts in this direction were also frustrated by the Chinese. They had no love for the 8th Route Army for putting them in such a dilemma. This was the situation of Shansi then as it is still almost the same now. It may be added that the Battle of Pingshinkwan had a sobering effect on the Japanese and enabled the Chinese to stand up once more to call enemy to a halt.

3. The 8th Route Army co-operated with other armies, launching guerrilla attacks behind the enemy's lines, holding the invaders in check, and thereby allowing sufficient time to the Central Army and other armies before the enemy's lines to concentrate, fortify, and prepare. After the fall of Peiping, Tientsin, Paoting, Shihchiachwang into their hands, the Japanese began to drive southward following the Tientsin-Pukow Railway and the Peiping-Hankow Railway. But before they had advanced very far they found their rear threatened by guerrilla units of the 8th Route Army and other armies. They had to halt now and then, diverting their forces to guard railways junctions, to convoy their caravans, to drive away guerrillas, to repair roads, tracks, and bridges, and to do other works of pacification and fortification. Meantime, the Chinese regulars before them increased in numbers and redoubled resistance. While the Central Army was fighting with the enemy on the Sinkou front in October, the 8th Route Army issued constant attacks on the enemy's rear, from districts bordering on the northern sector of the Tung-Pu Railway, forcing their enraged opponents to play hide-and-seek. For several times in two months, the 8th Route Army tugged the Yen-Men Pass with the Japanese, entering when the latter thinned down and withdrawing when their reinforcements came. The famous Japanese division under Itagaki thus got into a very difficult position. His men no longer received supplies of rice and canned food from their rear which had been cut off by the Chinese guerrillas, and so had to readjust their aristocratic stomachs to what they could plunder from Chinese farms: kaoliang and corn. Their tanks, armoured cars, and other mechanized weapons became inactive, without the continued supply of gasoline and bullets. The

hungry Japanese soldiers looked at these queer things but could not eat them. The guns stood there with mouths wide open like their gunners'. They would have all perished then if a gap had not been opened at Niangtsekwan from the outside by the Japanese reinforcements. But twenty-one days of actual starvation and defeat gave General Itagaki a good lesson. Almost the same mishap as at Sinkou was repeated on the part of the Japanese in Taiershchwang. This time, the Japanese desperately kept hammering on the Chinese iron ring in search for a gap but found none. General Itagaki escaped from Sinkou, only to be trapped in Taiershchwang along with his fellow-General Isogai. These two Japanese divisions were almost crushed to pieces, and the two commanders had a narrow escape. Needless to say, one of the causes of this Japanese major defeat was the presence of the guerrilla disturbers behind the Japanese lines, cutting off reinforcements, supplies of food stuffs and war materials, disrupting communication and transport, and distracting Japanese troops from their main objective. It may be said, therefore, that the 8th Route Army did not struggle in vain in North China when the Central Army and other armies were doing their part south of the Yellow River in the defence of Hsuechow and other strategic points along the Tientsin-Pukow Railway and the Peiping-Hankow Railway. When it comes to defending Wuhan, Kwangtung, and Northwest China, the 8th Route Army is ready to do its best and to play its part.

4. Strategy is half the battle. In other words, correct military plans and methods must be studied and laid down before battles are fought. Military plans and methods must be based upon one's own strong points and the enemy's weak points. The commanders of the 8th Route Army have unanimously and consistently advocated what may be called "defensive plan plus offensive fighting". Due to our vast territory and insufficient armament, we can only draw up a military plan by which to defend ourselves under the most favorable conditions. But how shall we defend ourselves? Not by standing rooted to a position and waiting to be bombarded by the enemy, but by choosing the right moment, the correct terrain from which to strike a quick blow, and by avoiding any engagement on unequal terms and saving our strength at unfavorable moments. The defensive plan means economy to ourselves and evading the enemy when conditions do not favor us. At other times when we can fight on equal terms or from advantageous grounds we must lose no time to launch swift and decisive attacks. The offensive fighting means striking a right blow at the right moment. Put together the theories of "defensive plan and offensive fighting" are equal to "no fighting on unequal terms or under unfavorable conditions" but "real fighting on equal or better terms under favorable conditions". When unfavorable conditions prevail, our troops move to avoid sacrifices or, if necessary, fight in such an economic manner as to inflict more loss on the enemy than the enemy on us. That is prolonged defence on our part and at the same time attrition to the enemy. It is a period of waiting, saving, and avoiding

before the the right moment presents itself. Wait while you cannot fight, but fight when you can fight to the best advantage. Troops must move here and there not merely to avoid superior onslaughts by the enemy but also to search for inferior forces of the enemy, to engage them in offensive fighting, and rout them now and then. Therefore, as we firmly believe and strongly urge, mobile warfare should be the principal military method. In other words, this three-fold method should be coupled with the two-fold plan. The method and the plan are two sides of the same coin—the prosecution of the war of resistance. Mobile warfare is also known as the outer line of fighting. Guerrilla warfare is one of attrition, one to keep the enemy busy about nothing and to wear out one's opponents. Positional warfare is for a favorable terrain, to deal a final blow after mobile and guerrilla warfare have fulfilled their functions. Positional warfare is also known as the inner line of fighting. During the first year of the war, the 8th Route Army employed both guerrilla warfare and mobile warfare according to varying conditions and varying latitudes of motion. Guerrilla warfare took place more frequently than mobile warfare. But when circumstances permitted, mobile warfare was resorted to, in order to inflict major defeats on the enemy. The Battle of Pingshinkwan (September 25), the Battle of Kwangyang (November 2), the battles in the northwest of Shansi against a Japanese division and battalion (from early March to early April, 1938), and the battles against the enemy from 9 routes in the southeast of Shansi (from April 4 to 10) were the feats of mobile warfare as carried out by the 8th Route Army. We have not only expounded our theory but also put it into practice. Facts are more eloquent than words. We believe we have sufficiently demonstrated the benefit of economic defence and active fighting, of coordinating military plans and methods. The first period of the war in Shanghai and Nanking brought home a bloody lesson. The second period of the war along the Tientsin-Pukow Railway witnessed a modification followed by a victory. Among other military improvements which cannot be denied are the development of guerrilla warfare behind the enemy's lines and on th enemy's flanks, the reorganization of some armies on modern lines, the improvement in relationship between the commanders and the rank and file, the co-operation between army and people, the growing power of resistance of the soldiers, and an increasing support from the people.

5. The following table shows the enemy's casualties, and losses in ammunitions and war supplies :

	Sept.	Oct.	Nov.	Dec.	Jan. (1938)	Feb.	Mar.	April	May	Total
Enemy's casualties ...	3,043	2,257	5,982	730	1,063	490	5,700	2,534	3,208	34,007
Captives ...	0	70	25	125	118	2	48	874	832	2,094
Rifles captured ...	408	421	333	221	187	32	1,437	1,790	1,658	6,487
Light machine guns ...	27	19	14	11	31	1	28	42	26	171
Heavy machine guns ...	15	0	1	0	3	2	0	10	17	84
Short machine guns...	50	10	14	24	11	2	14	62	27	212
Field guns ...	1	3	2	0	2	1	61	2	0	72
Trench Mortars ...	0	0	2	0	0	20	3	0	0	25
Rifle bullets ...	?	500	6,400	5,250	10 cases	?	?	17,000	2,000	?
Grenades ...	0	0	50 cases	80	0	0	0	0	24 cases	80
Short machine gun bullets	?	?	?	?	?	?	?	10,000	?	?
Trench mortar shells ...	?	?	?	?	?	?	?	?	?	?
Mountain gun shells ...	4,000	50 cases	40	?	?	?	20 cases	7	?	?
Pack horses and donkeys	5	540	870	6	0	0	150	13	0	1,584
War horses ...	45	40	549	18	0	0	805	151	130	1,783
Anti-air gun shells ...	0	5 cases	0	0	0	0	0	0	0	5
Bombs ...	0	20 cases	0	0	0	0	0	0	0	20
Bomb-throwing tubes (?)	0	2	0	0	0	0	0	0	200	202
Airplanes destroyed ...	0	24	0	0	0	0	0	0	0	24
Tanks destroyed ...	0	2	2	1	0	0	0	0	0	5
Armoured cars destroyed	0	1	2	2	0	0	0	0	0	5
Motor cars destroyed ...	0	130	168	9	63	14	105	350	62	901
Motor cars captured...	0	17	2	2	100	0	59	8	2	190
Trucks captured ...	0	90	200	0	0	0	51	500	6	847

	Sept.	Oct.	Nov.	Dec.	Jan. (1938)	Feb.	Mar.	April	May	Total
Radio Sets	0	0	0	1	2	0	0	1	0	4
Radio Speakers... ..	0	0	1	4	0	0	0	0	1	6
Telephone Sets	0	7	2	4	4	0	2	0	0	19
Telescopes captured... ..	0	3	0	0	0	0	0	6	0	9
Cases of gas captured	0	0	5 cases	0	0	0	0	0	0	5
Food stuffs captured	? double loads	1,000	100	?	?	?	?	400	50	?
Overcoats and blankets ...	?	40	?	?	?	?	940	70 sheets 100 basketfuls	?	?
Leather shoes	0	0	0	0	0	0	0	200	0	200
"Manchukuo" soldiers surrendered	0	0	0	0	0	0	400	655	311	1,366
Machine guns brought ...	0	0	0	0	0	0	2	4	0	6
Rifles	0	0	0	0	0	0	400	555	40	995
Horses and donkeys ...	0	0	0	0	0	0	30	0	0	30

N.B. ? means things captured but figures not known.

Great progress has been made in strategy and tactics, passivity has changed to activity, simple defense has developed to "offensive defense." All the necessary elements of warfare, organization, co-ordination and co-operation, morale and skill have shown considerable improvement.

One year of war has brought some military improvements. Military plans and methods have been readjusted to new requirements, elimination of old errors. Mobile, guerrilla, and positional warfare have been employed respectively. The second stage of the war brought already better results than the first stage of the war. In the defence of Hsuehchow and the Tsin-Pu Line, our troops made flanking movements to disturb the enemy's outer line of activity. The guerrillas succeeded in establishing their bases and projected surprise attacks everywhere behind the enemy's lines. The enemy paid a great price for every stretch of territory which he occupied. We gained more than we lost in the second stage, whereas the enemy lost more than he gained. If we carry on the war along this line the victory will be ours. The force behind all military improvements is political mobilization. Only by executing sound politico-military measures can our nation organize and direct our immense man-power and material resources into the channels of war.

The masses should be organized and armed to support the army. They should not only contribute their wealth and energy indirectly to the prosecution of the war but also enter active military service as regulars or guerrillas. They should fight behind the enemy's lines, create disturbances, cut off communication lines, capture the enemy's foodstuffs and war materials. They should attend to wounded soldiers, supply foodstuffs and materials, report about the enemy, send messages, and serve the troops in many other ways. The Government has only to organize the masses or allow them to organize themselves, to make use of their immense potential power in support of the war. When a village or a district can be safely trusted to the armed villagers, the regular troops can move on to defend other places or to concentrate for a major battle. In North China live more than 100,000,000 people. Political work should be done among them to organize them for defence.

It should be a military plan to establish stronghold behind the enemy's lines and on their flanks. With their limited numerical strength, the Japanese can only occupy strategic points, leaving the area free for the presence and operation of guerrillas, which should not only appear in attacks but also withdraw into their strongholds for rest, replenishment, and training. A network of strongholds will function as permanent barriers to delay Japanese military movements, to divert the attention and force of Japanese troops, and to prevent puppet political and administrative organizations being established by the Japanese. Strongholds will be not only the bases of guerrilla operations and of military training of the Chinese patriotic masses, but also a demonstration of the Chinese people's iron will to resist to the last, an appeal to the sympathy which will call forth the support of foreign states.

The guerrillas in the strongholds can at any moment co-operate with the regulars to defeat the enemy. Such a co-operation is one of the characteristics of what may be called "strategic offensive", which will in future take the place of our present "strategic defensive".

III. Strategic Importance of North China

The experience of one year of war has helped the 8th Route Army to appreciate the important position of North China in our war of resistance. North China possesses a vast population and territory, important history and culture, is rich in mineral resources and war materials, and offers almost everything which China will need for reconstruction, for a new state of prosperity and happiness. North China, having mountains and passes, such as the Hanshan, the Tayoshan, the Tahanshan, the Luliangshan, the Taishan, the Taitingshan, etc., is a natural field for guerrilla warfare. What is necessary is the organization and mobilization of the masses in North China for military and political purposes. Even now, the guerrillas are already threatening the enemy's rear and disturbing Japanese military operations in many ways. If sufficiently trained, armed and developed in numbers and supplies, the guerrillas can extend their activities to the north into Suiyuan, to the northeast into Manchuria, and to the south into South China. Therefore, North China should be the centre of resistance by means of guerrillas warfare, and its numerous strongholds.

IV. The 8th Route Army in the North and the Defence of Wuhan in the South

After Kaifeng, the enemy intended to take Chengchow. The Japanese navy, army, and air force are bombarding both banks of the Yangtse. They march on Wuhan by many routes. For an efficient defense of Wuhan it is necessary to combine positional warfare with mobile and guerrilla warfare and to organize and arm the masses immediately. The Eighth Route Army does its part by developing guerrilla warfare behind the enemy's lines and by establishing new strongholds. From these strongholds we make our attacks in order to reduce the Japanese military occupation from area to line, from line to point. Guerrillas and regulars will fight together in a "strategic offensive" to recover their lost territory and to drive the Japanese invaders into the Pacific Ocean!

OUR MISSION THE SECOND STAGE OF THE WAR OF RESISTANCE

By

GENERAL PENG TEH-HUEI

While the war of resistance is going on in its second stage, we, left behind the enemy's lines, have an important mission to fulfill and must thoroughly study beforehand all problems related to the prosecution of the war in North China. We must act upon the orders and principles laid down by Generalissimo Chiang Kai-shek, General Yen Hsi-shan, and Commander Chu Teh and at the same time take stock of our experiences and lessons gained during the first period of the hostilities so that we may draw accurate conclusions by which to carry on our tremendous national struggles now and in future.

I. Judgment on the Enemy's Military Plans for the Second Period

The war of resistance has entered upon a grave stage, as the Japanese invaders are starting their new attacks on various fronts. In order to emerge victorious, we must make a correct estimate of their military plans for this period.

The enemy must have conceived a large-scale scheme which includes the capture of Wuhan, Nanchang, and some strategic points of the Northwest; the cutting of our fighting fronts at several points; the blockade of our seas, and the interception of war supplies from abroad. To realize this sinister scheme, the enemy, according to our calculation, must take the following two steps:

(1), link up the whole Tientsin-Pukow Line, control the western sector of the Lung-Hai Line, send their right southward down the Peiping Hankow Line, mass their main forces for a drive toward Wuhan up the Yangtse River, threaten Nanchang by their left wing, and at the same time to take Hainan Island and Foochow in order to blockade our coasts.

(2), take Hsuchow and then Chengchow, guard the Lung-Hai Line, turn their main forces back on North China and there clear their rear of our armies, drive on toward the Northwest and occupy important cities in Shensi, Kansu, and Ninghsia, isolate Sinkiang and cut off the communication line with the Soviet Union. We know very well, and the enemy know even better that the Soviet Union is the most faithful and trust-worthy friend of China, that she can do most to help China,

and that as a socialist state she is not only sympathetic with all oppressed peoples of the world but also ready to help them secure their emancipation. Most probably the enemy will attack the north of Shensi and control the Shensi-Kansu public road in order to demolish our military plans.

Can the enemy accomplish these plans of theirs? It is not for them alone to decide we must do our utmost to frustrate their plans. Objective conditions seem to indicate that each of the two alternatives has its own difficulties and risks.

II. Comparative Conditions on Both Sides

1. **Enemy's Difficulties and Risks.** During the last 8 months of war, we have greatly increased our power of resistance and consolidated our national unity. In spilling our blood, we have also learned many profitable lessons and thereby improved ourselves in political and military affairs. Indeed, much remains to be desired, but the progressive trend is very encouraging.

Since the outbreak of the war of resistance we have encountered and overcome many difficulties and are still continuing our efforts to improve all things. On the other hand, the Japanese aim of a short war and quick victory has gone to pieces as a result of our brave resistance. They are now faced with daily increasing and almost insurmountable difficulties and risks. Among many three may be mentioned here :

(a) **Insufficient Forces.** Numerically speaking, we are decidedly at an advantage over the enemy. The insufficiency of their forces has been the more keenly felt because we are co-ordinating and developing our guerrilla and mobile warfare, which has great effect in diverting and thinning the opposing forces. The enemy's casualties during the first period of the hostilities are estimated at about 250,000.

According to some captured documents, we know that the enemy's conscription has already reached the sixth stage. The new recruits are mostly reserves and much inferior to the standing army in points of military technical skill and fighting strength. A report, submitted by one of our Divisions, which recently had a battle with the enemy in the west of Shansi, says that this time the enemy showed a much lower spirit and power than in the battle of Pinghinkuan.

During the first period of the war of resistance, guerrilla warfare fell far short of the need for it. It was not launched in a great measure on East Hopei, Jehol, Charhar, and Northeast China. The benefit of guerrilla warfare are numerous. The guerrillas can give the enemy no end of trouble, drag them everywhere until they tired out, and make surprise attacks upon them. The guerrillas can also be matched with the regulars who may thus be enabled to make broad and free strides in their mobile warfare and to deal blows to the enemy. Guerrilla

warfare has even political and economic importance. Politically, guerrilla warfare draws in streams of people, trains them, raises their national consciousness, and increases their fighting morale. Economically, where the guerrillas are active, the enemy have no leisure systematically to carry out their plans of exploitation and robbery of natural resources. At the same time, the guerillas can in many ways prevent traitors from setting up bogus administrations and, if such organizations have already come into existence, prevent them from being consolidated. Consequently, the Japanese cannot easily prosecute even the one phase of their economic exploitation of levying multifarious taxes from the people.

When guerrilla warfare is matched with mobile warfare, the effect becomes the greater in threatening, attacking, and crushing the enemy. The enemy's occupation is confined to lines and points, no longer to areas. Such an occupation is extremely precarious, and the more so as the enemy continue to move inland. If one day they meet with crumbling reverses or if the world situation changes unfavourably for them, they would have to withdraw and move their forces to deal with emergencies. Then they would find themselves in a labyrinth of difficulties and dangers.

(b) **Home Crisis in Japan.** Japan is facing an internal crisis which has three aspects.

In the first place, the financial and economic difficulties are daily accumulating because of the failure to fight a short war and win a quick victory. War expenditures have produced ill effects on commerce, industry and people's livelihood. As able-bodied men have been forced to go to war, national productive power has greatly decreased, and trade with foreign countries has suffered a shrinkage.

According to the report of an American newspaper, Japan must at least spend every month G.\$150,000,000 (Y.600,000,000) to carry on her imperialistic war in China. In other words, what she spends in a month now is equal to her total expenditure in the Russo-Japanese War. Her national debts, counting March, 1937 up to now, amount to Y.11,000,000,000. The budget for the next fiscal year, beginning from March, 1938, may be increased by Y.3,000,000,000. Where do the Japanese militarists get the money from? They issued Red-Letter Bonds, enforce inflation, and levy all forms of taxes.

In the second place, the Japanese people's anti-war sentiment is developing in a strong undercurrent. This is the natural result of the aforesaid financial and economic oppression, to wit: Red-Letter Bonds, inflation, taxes, industrial and commercial depression, decreased production, and difficult livelihood of the people. According to a statistical report, the per capita debt of the Japanese people was Y.150 in 1936 but has been increased to Y.200 in 1937.

The Japanese people have for the most part awakened to the cruel fact that their militarists' imperialistic war has done them all harm

and no good. When the militarists were invading Northeast China, they told their people that the economic development of Manchuria would bring happiness and better livelihood to them. But the facts are the relentless judge of the Japanese militarists' guilt. For seven years since their occupation of Northeast China, they have not only failed to improve their people's livelihood but even worsened it. Hence the daily rising tide of the anti-war movement of the Japanese people.

On the bodies of the Japanese soldiers who died on the battlefield of Saho were found circular letters sent by the Japanese Communist Party, the Proletarian Socialist Masses Party, the Masses and Youth Party, and the Retired Military Men's Corps. One of the letters reads: "Pity on those 200,000 brethren who died in and after the Incident of Manchuria! For whom? —For what? For the militarists—for their ambition and avarice! Shall we play now once more into their hands?Dear comrades-at-arms, demand the militarist give back the lives of our brethren. We must rise up and turn our guns against our real enemies—militarists and financiers. Only by beating them down can we place the Far East on a basis of permanent and genuine peace."

Recently, great numbers of students at Tokio were put under arrest by the police on the charge of "Communism", which was nothing more than their anti-war sentiment. Many were killed on the spot where and when they were sending in a petition to the Government for the cessation of the war of invasion. There could be no better proof of the proportions which the anti-war movement in Japan is assuming.

In the third place, revolutionary activities are lurking in the Japanese colonies, such as Korea and Formosa. Following the Japanese imperialists' mad drive into China and the Chinese heroic resistance, the Koreans and Formosans are trying to shake off the Japanese yoke, and spreading the revolutionary movement for their emancipation. Since the outbreak of the present Sino-Japanese hostilities, all the revolutionary parties and groups in Korea have sprung into activities. The Korean Revolutionary Party, the Korean National Emancipation League, and the Korean Revolutionaries' League have organized together a national united front, which represents the united power of the Korean people against Japanese imperialism.

According to a recent report, the Formosan revolutionary leader, Kao Fei, led a strike of more than 7,000 miners in protest against the war of invasion. Is this not a knell for Japanese imperialism?

(c) **International Situation and Japan.** The international situation is gradually developing against Japanese imperialism.

In the first place, the campaign against war and the Japanese Fascist invasion of China is assuming strength. Newspapers are full of reports of the international movement for peace, and we may here dispense with statistical figures. We need only refer to two most meaningful and inspiring instances: The London dockers refused to

unload Japanese goods and chose to lose their "unemployment subsidies" as a result. The workers of the Paris Arsenal went on one-hour strike in protest against admitting Japanese visitors to look around their arsenal. After all we are not fighting alone. All the toiling masses in the world, who are opposed to war and Fascism, are supporting us against the common enemy of Japanese imperialism.

In the second place, Japan has to reckon with England and America. Although these two great democracies are still hesitating, watching, and waiting, yet they are fully alive to the fact that the Japanese attack on Central China and South China is a menace to their rights and interests and future development and position in China and the orient. In spite of their caution and patience exercised to the last degree, England and America can hardly avoid being caught in the whirl-pool resulting from unlimited Japanese expansion. If they still refuse to act now, they would be unconsciously conniving at aggression, and handing over their own rights and interests to the aggressor state. But this is what England and America would not do. They could, as we hope, join the anti-Japanese and anti-aggression camp.

The Japanese invasion of Northeast China on September 18, 1931, the Italian conquest of Abyssinia, and the German annexation of Austria were cannived at by the great democracies. It shall be clear enough by now that the instability of England's foreign policy might not only facilitate Fascist aggression but also, if it should continue in its old rut, threaten the interests and position of the British Empire.

It is true that American trade interests and investments in China and Japan are of equal weight, but if the American wait-and-see attitude should be maintained for longer than necessary, America would soon find her rights and interests in China lost forever and even her trade and investment in Japan banned and destroyed. She would see the end of her era in the Pacific. She could no longer be proud of a democratic conscience nor speak of treaty rights and obligations. However, it is hoped that the working classes and peace-loving and righteous minded people in England and America will ultimately rise up to stay the bloody hands of Japanese militarists and Fascist aggressors.

2. Our Favourable Conditions in the Sustained War of Resistance.

(a) Our national united front is developing and being consolidated. One of the most sinister designs employed by the Japanese in their imperialistic invasion of China is "using Chinese against Chinese" which has become their traditional game. The Japanese rumour-mongers are everywhere at work to play Chinese political parties against each other. Take for instance the Sian Incident. Prior to it the Japanese had circulated all libels against General Chiang Kai-shek, but as soon as the incident occurred they changed their policy into extreme admiration of General Chiang and recognized him as a leader of the anti-Japanese movement. Were the enemy sincere in their eulogy? No, but their ulterior motive was to stir up internal dissension and civil war in China.

Our national united front, symbolizing our collective power, is a deadly blow to the Japanese policy of playing Chinese against Chinese. Although we admit that much is left to be desired about our national consolidation and our national united front, yet we believe that if only we faithfully co-operate, discuss common problems, share important work, and carry out all endeavours under the highest principle "Resistance above all and all for resistance", then our national united front in the progress of the war of resistance will be consolidated and developed to such a high degree as to isolate all Trotskyists, traitors, and pro-Japanese elements.

At present, nothing is easier than to draw a clear line between friends and enemies. Those who fight against the Japanese militarists are friends, and those who bow to them or in any way impair or decrease our anti-Japanese power are enemies. We have in passing talked about the Trotskyists. We remember some people regard them as belonging to a political group and must say that this attribute is misplaced. The co-operation between the Kuomintang and the Chinese Communist Party is a prerequisite for the final victory of the present national struggle, for the defeat of Japanese imperialism, and for our national independence, freedom, and emancipation. That is why the two parties have ended their former conflict of more than ten years' standing and entered upon close co-operation. The Trotskyists do not act like this. They are not a political party, and still less a branch of the Chinese Communist Party. What are they then? Satellites of Japanese imperialism, taking cover behind the smokescreen of highly seasoned and radically patriotic slogans, they actually work against all parties and groups and against the national united front. At the time of the Sian Incident, Chang Mu-tao, the Trotskyist, instigated officers of the Northeastern Army to assassinate the anti-Japanese commander Wang Yi-cheh and all but succeeded in precipitating a civil war and sinking China into an abyss. Last year, when the Kiangsi Army was marching northward on the anti-Japanese expedition, Wang Kung-tu worked in the rear to create riots and to destroy all anti-Japanese works. Not long ago, Chan Mu-tao was again discovered carrying on treacherous activities in Lingfeng and finally caught red-handed by a group of students.

(b) Our Government has considerably raised its prestige and won the confidence of the people. Under the able leadership of Generalissimo Chiang, the Central Government and the National Commission of Military Affairs have repeatedly expressed the unflinching determination to fight to the bitter end. After receiving the Generalissimo's public letter to military men and people, dated December 16, 1937, and the declaration issued by the Central Committee of the Chinese Communist Party, our people all over the country became completely convinced of the Government's right attitude and increased their faith in final victory. The determination of the Government silenced all talk of humiliated peace, pro-Japanese activities, defeatism, and superstitious belief in the omnipotence of superior armaments; and,

on the other hand, it increased the fighting morale and confidence of the people. True, there are some political and military handicaps. But our Government, under the leadership of the Generalissimo, because of its continued resistance against the enemy, will secure the more support from the people, the stronger unity among the armies, and the greater political reform and consolidation. Our traditional weaknesses are being gradually eliminated.

(c) In points of military strategy and tactics we have made steady progress. Progress knows no limit. Since we have started the wheel of progress rolling, we shall continue our efforts without slackening. Last year, it was more the rule than the exception to defend a city at all costs. Now mobile tactics have been employed. For instance, recently the enemy made another attempt to cross the Yellow River, but our guerrilla and mobile units marched into their rear and from there attacked them. On the Hsuechow front, General Li Tsung-jen, with his extraordinary strategic proficiency, held out against the enemy for three months, inflicting heavy losses on them. All this goes to show that we have improved our strategy and military tactics and increased rapidly our fighting power.

(d) We have maintained and shall always maintain our numerical superiority over the enemy. For an army, quantity is no less important than quality. This advantage of ours ought to be one of the determining factors of our final victory. We can constantly draw on our infinite supply of man power. Military service is everybody's duty. But we ought to study correct methods of conscription. In some places many officials and their subordinates have employed unfair and dishonest methods leading to very bad consequences. We must now readjust the methods of conscription and rely among other things on political mobilization, the application of clauses of preferential treatment for families of absentee soldiers, and a campaign to explain the necessity of military service and to encourage all able-bodied men to go to war.

(e) Our continued resistance has elevated our country's position in the family of nations. China used to be a weak nation, likened to a sheet of loose sand and even contemptibly called "the sick man of the Far East", but eight months of war has revitalized her. All the peace-loving nations of the world have extended us considerable moral and material support and will, no doubt, continue to do so in a greater measure as we prosecute our war of resistance with redoubled energy. On the other hand, our enemy is facing an adverse tide of international judgment.

(f) Our people are mobilizing themselves into guerrillas. The enemy's cruelty and deception have revolted our people, and in spite of all repressive measures and temporary obedience, intensified their indignation beyond bearing. The people have come in endless streams to rally around our standard, and formed a formidable tributary.

When the vast Chinese masses get moving, the enemy will soon come to grief. At present, they are being threatened already by ubiquitous guerrillas in their rear and on their flanks. In the provinces of Hopei, Shansi, Honan, Shantung, Anhuei, Kiangsu, and Chekiang, our guerrillas are turning the tables on the Japanese. According to a recently received telegram, our guerrillas have reached as far as Wanping near Peiping and Chinghai near Tientsin. One can easily imagine the difficulties of the Japanese under these circumstances.

We have just made a comparative estimate of the conditions on both sides. We may now summarize some salient points: On our side, we have made steady progress in military and political affairs ever since the outbreak of the hostilities. On the Japanese side, their occupation of our cities and towns cannot be regarded as anything more than a temporary change in the tide of war. Such a victory, if it can be called so, by no means final. We are fighting a long term war and, judging by objective standards can say that the final victory will be ours. The oppressed will never flinch from their determination to resist the oppressors, and in the course of the struggle will continuously increase their power to triumph eventually over the oppressors. History is full of such examples. Our war of resistance for the preservation of our race is bound to defeat oppression and invasion.

Yes, from the military point of view, the Japanese seem to be sailing in fair wind. But wait, for signs heralding great changes appear on the horizon!

III. Meaning of the Generalissimo's Command that We Fight in North China.

7. We are fighting behind the enemy's lines. Our position is important in helping to defend Wuhan and the Northwest and in sustaining the war of resistance. It is a newly-acquired experience that in order to protect Wuhan and the Northwest and to frustrate the enemy's military plans for the second period of the war, our guerrilla and mobile movements must be launched on the enemy from all sides.

The best way to defend Wuhan is to mobilize the masses in Honan, Shantung, Anhuei, Kiangsu, and Chekiang into guerrilla and mobile units to distract the enemy's forces, to keep them busy, to attack and defeat them, to cut through their center and threaten their rear. The best way to defend the Northwest is to do likewise in Shansi and Hopei. At the same time, we must realize that the defence of Wuhan and the defence of the Northwest are closely related and complementary in effect, like the two sides of the same coin. Fighting behind the enemy's lines in North China, we have succeeded in preventing the Japanese from moving to attack the Northwest and from dispatching

their forces from Shansi and North China to the Pinghan and Tsingpu Lines and to other points in Central China for a march on Wuhan. If instead of protecting Wuhan and the Northwest in this manner we should rely merely on some strategic points and military fortifications, we might land in difficulty and failure. Experience is the best teacher. The fall of Taiyuan and Nanking should be a painful lesson to tell us that the costly defence of a place from within and not from without inevitably ends in defeat. Even strong strong fortifications wouldn't help matters, and our fortification are far from strong.

That is the most important meaning of the Generalissimo's command that we stay and fight behind the enemy's lines in North China.

2. As has been said before, the enemy's occupation of our territory is, in effect, confined to points and lines, exposed to great difficulties and dangers. Here in North China we are exactly fighting to increase such difficulties and dangers for the enemy, to foil their work of political pacification by means of traitors, and to thwart their economic scheme of exploiting our natural resources.

3. In North China we are in a position to lead and organize the masses and to spread guerilla warfare in order to protect the people and the country. By co-ordinating military plans, the guerillas can help the regulars to secure many military advantages and move in such a way as to attack and defeat the enemy. There are 100,000,000 people in North China. If we are to sustain the war of resistance in North China, we must first organize, mobilize, and arm the people and then spread our guerilla warfare far and wide and match the guerillas with the regulars to increase the enemy's difficulties and risks. Such a strategic procedure will reveal it invincible power and deal a fatal blow to the enemy.

3. Relying on the co-operation between army and people, we shall continue to have successes in military tactics and battles. And the accumulation of such successes will be a strategic victory, which will be repeated until a favorable situation transpires for us. Then North China will begin to play a powerful part in the war of total resistance so that by the inversely proportional change of our and the enemy's conditions, China will enter upon a period of advantageous activity and start counter-attacks until the enemy leave the continent.

IV. Advantages and Difficulties of Sustained Warfare in North China.

1. If we can mobilize and organise great numbers of people in North China we can greatly develop our guerilla warfare to attack the enemy in their rear and on their flanks. Depleted troops can also easily be replenished. We believe that the efficient use of our man power will make sure our final victory.

2. North China is rich in agricultural produce. The armies need not worry about their food supplies if they push forward the "spring farming campaign" and help the farmers in their farming to produce more grain, less cotton, and opium not at all.

3. We can fight in favorable terrains. Shansi is surrounded by mountains, the ranges of Mt. Wutai extending as far as Jehol and Shanhaikuan. From this vantage ground we may descend on the enemy at any moment and attack the communication lines, such as Pinghan, Pingsui, Tungpu, Chentai, and Peining Railways. We may also threaten Peiping and Tientsin, join hands with the Chinese Volunteers in Northeast China, and shake the foundations of the bogus government of "Manchukuo."

4. Our guerillas in North China, under the command of the Central Government and the Generalissimo, are fighting with enthusiastic support from every direction and playing their part heroically in the national, total resistance. Therefore they are not suffering like the Chinese Volunteers in Manchuria who have been struggling against great odds and under extremely unfavourable climatic conditions, isolated from the rest of China.

On the other hand, we have difficulties, among which two may be mentioned here :

1. In some places in North China, the masses have not yet been sufficiently mobilized and consequently guerilla strongholds have not yet been established. Under the circumstances, traitors are free at work. The repressive measures and deceitful promises of the Japanese military and their agents exercise unwholesome influence upon ignorant folks and thus add difficulties to our attempt at the organization and mobilization of the masses. Fortunately by means of co-operation, we can then depend upon the people for their assistance to overcome this difficulty to some extent.

V. Our Basic Mission in the Second Period of the War of Resistance.

What is our basic mission in the second period of the war of resistance? It is to protect Wuhan and Shansi and to turn the tide of the war in our favour and to sustain our struggle until it ends in victory and in national independence and emancipation. Accordingly, our armies in Shansi should undertake some important jobs.

1. Some Principles for the Prosecution of the War of Resistance in North China. Guerilla warfare by the masses should be matched with mobile warfare by the armies in order to attack the enemy and especially their fresh reinforcements. If and when the enemy attempt to cross the Yellow River, we must immediately rise in their rear. We shall move and attack everywhere to prevent the enemy from marching westward into the Northwest and southward to intercept the Lunghai Line and the Tsingpu Line and from joining by land the Japanese forces along the Yangtze River for a drive toward Wuhan. Our final aim to create such

a favorable situation as to enable our armies to start strategic counter-attacks for the restoration of our lost territory. To realize this aim, we must apply the following principles :

(a) We shall be on the defensive, but we shall emerge for attacks. Tactical successes will constitute the victory of a battle or at least pave the way for the victory of an offensive battle. And the victories in battle will, in turn, create a favourable situation for the launching of strategic counter-attacks.

(b) Strategically we shall aim at sustained warfare and at the attrition of the enemy's fighting power and war materials. Tactically we shall fight quick battles for the annihilation of the enemy.

(c) We shall avoid positional warfare or costly attacks where chances are against our winning a victory, but shall engage in mobile warfare to locate and destroy the vital forces of the enemy.

(d) We shall at the same time develop guerrilla warfare to confuse, disperse, detect, distract, and tire out the enemy. We shall locate and expose the weak points of the enemy and create difficulties for them so that our regulars may be able to launch mobile attacks under favourable circumstances.

(e) We shall have unified command but delegate discretionary powers to officers to decide matters within the general scheme agreed upon. Unified command is absolutely necessary in the war of total resistance, for lack of which our armies suffered some unnecessary reverses during the first period of the war. Nevertheless, under unified command and within the general scheme, subordinate officers, especially those directing guerilla and mobile engagements behind the enemy's lines; must be allowed sufficient freedom to make their own judgments and decisions on the spot according to immediate conditions. If they were to refer all matters big and small, to superior officers, they would have to wait and delay and lose chances of victory.

(f) We shall active, not passive, in our movements. Advance or retreat ought to be quick and free in order to attack the enemy and to avoid attacks by the enemy, to confuse their attention, and to destroy their plans.

(g) We shall choose correct positions and directions for surprise attacks and concentrate our forces according to our aims, the enemy's conditions, the terrain, the time allowed, etc. We shall launch surprise attacks in the enemy's rear on their flanks, and at their weak points.

(h) When we make an attack on the enemy, we must concentrate our forces for a quick victory, dispensing for the moment with reserves. When we are on the defensive, our main force will stand by to support the defence as reserves, being ready to emerge for an attack. When we are launching an offensive battle or a tactical attack, we must

employ our main force in making a surprise attack in the most favorable direction, but must not employ half or more than half of the main force in defence or in control.

(i) We shall strengthen military scouting and sentry work, ascertain the enemy's conditions, and maintain information and connection with the headquarters and with other armies, in order to seize every opportunity to attack the enemy and to avoid being attacked by them. On the subject of information and connection, we must guard military secrets most carefully.

(j) Besides guarding military secrets, we may on the other hand make the greatest possible use of camouflage as an essential condition of success in mobile warfare.

2. Some Principles of Wartime Political Work in the Army.

The following phases of political work in the army deserve our attention :

(a) The fulfillment of any military plan depends primarily on the courage, self-confidence, fighting power, and esprit de corps of officers and soldiers. How to increase such qualities is the important question which is related to the political work in the army. It is a simple truth that without courage and self-confidence an army cannot have a high degree of fighting power. But when it comes to fighting with the enemy, this truth becomes a difficult problem to solve. Mere inspiring slogans and posters do not help matters to any great extent. The most important thing is a gradual process of education to awaken in officers and soldiers a national consciousness, to acquaint them with the designs and conditions of the enemy, and to teach them that the only way to save our nation from her present crisis by resisting the invaders to the victorious end, and that our national independence and happiness cannot be had for nothing. There are many educational methods which we may perform: plays and songs full of edifying themes on the national revolution and the war of resistance, and we may also relate victories and heroic deeds, no matter whether such victories are significant or insignificant or whether they belong to this army or another army, to inspire our rank and file. There are many tales of bravery and sacrifice which should be written into plays and songs.

Equally important is the work to cement good relationship between officers and soldiers, especially in the armies which are executing the duties of our national revolution. In the past, those armies led by militarists had nothing of harmony but everything of oppression; officers ill-treated their men in all unfair ways, scolded and beat them on the slightest provocation, and enforced obedience without reason. To-day, it is not sufficient to do away with oppression, but it is important to sponsor esprit de corps in the army, to create an atmosphere of friendship, mutual respect, confidence, and help, and to strengthen the spirit of sharing sorrow and happiness and to standing or falling

together. The living conditions of officers and soldiers should be approximately equal so that they may accomplish their duty of national emancipation, heart and mind.

(b) In our struggle for national emancipation, we can rely on the immense power of the masses. Unless we do so, we cannot defeat Japanese imperialism. It is therefore necessary for every army in its war region or defence sphere to organize and mobilize the masses, to educate them, to create harmonious relations with them, to arm them, and to lead them in guerilla warfare.

(c) It is possible and necessary to influence, disorganize, and win over Japanese and "Manchukuo" soldiers to our side. In spite of its importance, this work was neglected in the first period of the war. It is clear that the Chinese and Japanese people have no quarrel with each other: it is Japanese Fascist militarists and financiers who are our real enemies. The Japanese soldiers have been cheated by their militarists into fighting the war of invasion. Though a great many have awakened to the deception, yet they have been pressed into military service by the laws. This is especially true of the "Manchukuo" troops. We may employ many methods to win over Japanese and "Manchukuo" soldiers. Our soldiers may put out posters, cry out slogans, and distribute handbills, and sing songs, all of which are in Japanese, informing the Japanese soldiers that they have been deceived by their militarists, that their war of invasion caters to the selfish interests of their militarists and financiers, that the Japanese toiling masses have all the harm and no benefit, that the Chinese people love the Japanese people but hate the Japanese militarists, and that therefore the two peoples must unite to fight together for the defeat of Japanese imperialism.

Of course this is no easy job, especially as the Japanese have at present the military advantage over us. But patience can overcome any difficulty. At the battle of Pinghinkuan, Japanese soldiers refused to give up their arms. But in the subsequent engagements our soldiers had learned some Japanese slogans and shouted across the battlefield with the result that many Japanese soldiers came over with their guns. Another important thing is good treatment for Japanese captives. For instance, we have with us two Japanese captives who have become our fast friends. When they first came over, we showed them our kindness and did some propaganda work with them. After several months, they began to feel at home and composed two anti-aggression songs in Japanese.

The same method may apply to "Manchukuo" soldiers, but the most important thing is this slogan: "Chinese will not fight Chinese."

The aims of political work for the 8th Route Army are these:

(a) The officers and soldiers of the army ought to know about the meaning and situation of the war of resistance. Some people say that military men need not have political knowledge. Such an idea is either a policy to make fools of military men or an insult to them.

We are fighting at all risks, but must know what we are fighting and dying for. If we know that our sacrifice has its great value for our race, then we are willing to spill the last drop of our blood.

How can we know about the meaning and situation of the war of resistance? By means of study, discussion, and education. To understand the situation is to increase the confidence in the final victory. To understand the meaning is to raise the fighting morale.

(b) Another way to help the soldiers in strengthening their confidence in the final victory is to acquaint them with the comparative strength of China and Japan. It should not be comparison of guns, airplanes, and tanks, but, above all, a comparison of man-power and resources. In the last two respects, we are decidedly at an advantage over the enemy. Our soldiers ought to know that our unlimited man-power and resources will finally determine our victory.

(c) Harmonious relations in the army must be based upon rationalized command and self-imposed discipline. No scolding or beating is allowed. Officers and soldiers should share works and overcome difficulties together. Rationalized command consists in explanation, persuasion, influence, and example. Self-imposed discipline is conditioned upon a knowledge of the reason for good behavior and a law-abiding spirit. Equal share of works conduces to esprit de corps. All this is more easily said than done. But we must try our best.

(d) Unity and co-operation between army and people is not only desirable but necessary. To secure support from the people, it rests with the army to observe strict discipline. A few simple things our soldiers must do: they must pay for what they buy, be polite in speech and attitude, return what they borrow, pay for any breakage. Before troops leave for another place, they must submit themselves to a disciplinary investigation lest they should have done wrong to the people. We have only to observe good conduct to win the confidence of the people and to enlist their support.

(e) To raise the level of political knowledge of the army and to strengthen its quantity and quality is to increase its fighting power.

Wartime political work must be practised without delay. In order to encourage our officers and soldiers to carry out their duties on the battlefield, we must first develop their national consciousness, their spirit of sacrifice, and their confidence in outcome. The following steps should be taken:

(a) Before our soldiers go to the war, we must explain to them its meaning and the importance of their duty so that they may not entertain hesitancy or terror, but take on courage and strength.

(b) After a victory we must tell officers and soldiers the meaning of the victory in order to increase their fighting morale and power before they win another victory.

(c) When it is necessary to retreat or to move to another place, we must explain the reason to officers and soldiers so as to encourage them and curb their disappointment or fear. Confusion or disorder must be avoided by all means.

(d) When our army is pitched in position opposite the enemy, precaution must be taken against any surprise attack by the enemy. In the event of a surprise attack, our men should not run in a stampede but offer resistance in a cool and orderly manner.

(e) The success of scouting depends on the perseverance and presence of mind of scouts. We must tell our scouts the importance of their mission and the meaning of their accomplishment.

There are some additional phases of political work with new recruits :

(a) Old-timers ought to welcome new-comers and show their friendly spirit and attitude in every possible way. No contempt or ill-treatment of new recruits is allowed.

(b) New recruits ought to be told about victories at the front and living conditions in the army so as to increase their willingness and peace of mind.

(c) Old-timers ought to care for new recruits, be kind to them, guide them, and help them to acquire some military and political knowledge and solve their personal problems.

Officers and soldiers ought to do some works in the rear :

(a) Political work has also something to do with getting provisions for the army. We must help the people to sell their food stuffs and oppose unfair requisitions or any other act to impair the interests of the people.

(b) We must help the local authorities to mobilize men for transportation and carry a political worker with every transport corps, telling the men the meaning of their help and what they ought to be careful about in the work. We must pay for their service and for the hire of their pack animals. We cannot tolerate the work of the press-gang.

(c) Political work can be carried into the hospital where wounded officers and soldiers ought to receive comfort and help besides medical treatment. Doctors and nurses shall be thanked and urged to do their duty in the most efficient manner.

(d) In the hospital, traitors may sometimes be found at work among wounded officers and soldiers, whose physical and mental weaknesses and some grievances might be played on by traitors. Here political work must be a sort of detective work against traitors.

3. Some steps of political work for the 8th Route Army are these:

(a) Except when they are engaged in a battle or making preparations, our officers and soldiers ought to attend classes or discussion groups.

(b) Short and yet inspiring speeches may be made in the trenches before engagements and at intervals in order to increase the fighting morale of all men.

(c) At nights social meetings or celebrations of victories may be held to entertain officers and soldiers. Plays, songs, and tales may add to their merriment.

(d) When the troops are moving to the front or when they are resting in the rear, we may organize propaganda corps in lorries or establish propaganda dais in order to inform and encourage our soldiers.

(4) We may now discuss some principles, of wartime education for the army.

(a) Our aim is to defeat Japanese imperialism. Our officers and soldiers ought to understand the theory and practice of strategy and tactics. As we are at present engaging in guerilla and mobile warfare, our officers and soldiers ought to know and apply the principles and methods of guerilla and mobile warfare. At the same time we ought to know about the theory and practice of strategy and tactics employed by the enemy.

(b) Due to our urgent needs and our special circumstances, we cannot rely on the rear alone for the replenishment of staff members and soldiers but must train such men where we find them.

(c) The training in war tactics and techniques ought to lay emphasis on real conditions and to cover intensively and thoroughly small ground at each lesson period. Formalist and mechanical theories and methods of war ought to be discarded as useless.

(d) Theory should be co-ordinated with practice throughout all courses of study.

(e) Teachers ought to be eager to teach and students eager to learn.

4. The following phases of work among the masses in the anti-Japanese strongholds deserve attention.

(a) The anti-Japanese strongholds are important in sustaining the war of resistance, giving shelter to wounded men, and replenishing the army with man-power and materials.

(b) Any stronghold must depend on two primary factors: the masses and the terrain. The people are a living bulwark against the invaders.

(c) All works in the strongholds ought to turn on the pivot of this principle: "The war of resistance above all, and all for the war of resistance." The people must be organized to strengthen the national united front, and in this work we must strive to attain mutual confidence, understanding, and help; and, if we make mistakes, to discuss, criticize, and correct them. We should have more co-operation and less friction, more reason and less sentiment.

(d) The aims of the political work among the masses should be :
To awaken in them their dormant and yet powerful national consciousness.

To organize, arm, and train them to resist the invaders.

To develop guerilla warfare and organize the people's self-defence corps.

To mobilize them to help suppress the activities of traitors.

To enlist their help in obtaining information about the enemy and in guarding our own military secrets.

5. Here are some basic principles of the work of mobilizing and organizing the masses :

(a) All parties and groups, all classes and organizations pledge their loyalty to the national united front and place the interests of the nation before partisan interests so that our national power of resistance may be increased to the greatest possible extent.

(b) We must support the National Government and national armies and spare no efforts to make for better relations among Government, people, and army, and solve all obstacles in the way.

(c) We must carry out a campaign against Trotskyists, traitors and spies who are at work to destroy our national united front. But leniency should be shown those elements who have been deceived and pressed into the treacherous service. We must also oppose those who, under the pretext of guarding against traitors, merely work to suppress patriotic activities.

(d) Any attempt (on the part of the Government) to unify all works of organizing and mobilizing the people must not depart from the aims of national resistance and national salvation. The road begins with agreeing upon common objectives and ends with co-operation, or, if necessary, with combination. But unity of work must be based on spontaneous enthusiasm, and not on compulsion or command, which leads to friction, and not real unity.

(e) All such works must be democratic and public-spirited in nature. Suppression or monopoly, intrigue or secrecy, can never realize any success.

(f) Such works must be suited to local conditions and readjusted to changes in the elements of time and space. Therefore, all related plans, duties, and slogans must not merely be dry and cut rules.

(g) The success of such works depends in a large measure upon the correct attitude of those who play the leading part. The more progressive elements should keep in close and friendly touch with the less progressive elements and help them to catch up. The more progressive elements ought to have ample room for the exercise of their abilities but must guard against arrogance, adventure, or leaps in the dark. They should have patience, politeness, and considerateness toward the less progressive elements, but not contempt, insults, or raillery.

(h) We must have decision, confidence, resourcefulness, fair play, perseverance, and endurance so that we may succeed in training and turning out thousands and tens of thousands of staff members for all the works related to the organizing and mobilizing of the masses. We must guard against cowardice, unsteadiness, hesitancy, retreat, escape, corruption, narrow-mindedness, self-conceit, and the play of sentiment.

VI. Some Urgent and Important Works

1. In the war regions, all administrative organizations and offices must be restored and consolidated. Those officers who have left their posts ought to be called back and reinstated, or vacancies should be filled by new appointees, subject to the approval of General Yen and General Wei. All administrative works must be carried on to facilitate the organization and mobilization of the people.

2. Efforts must be made to organize all kinds of people's anti-Japanese and national salvation associations according to vocational difference, such as, the Farmers' National Salvation Association, the Workers' National Salvation Association, and the Merchants' National Salvation Association.

3. It is necessary to organize troops of self-defenders and guerillas (according to General Yen's order, all the self-defenders attached to police bureaus in all the districts in the war regions are to be reorganized into guerillas) to engage in guerilla warfare and to help the regulars in battles.

4. Propaganda work must include the following objectives :

- (a) To inform the people of the various kinds of laws related to the prosecution of the war of resistance.
- (b) To expose all the atrocities and inhumanities of the enemy and to use all appropriate materials and evidence to prove as false those lies and slogans of the enemy, such as, "Justice and Grace of the Japanese Imperial Army"—"Anti-Japanese Resistance Is Chinese National Suicide"—"Support the New Government". It is the treacherous game of the Japanese to give grain and candies to villagers at the first moment and to kill them at the next moment.
- (c) To expose the sinister designs of traitors, spies, and Trotskyists in destroying the national united front and in spreading groundless rumours.

To push the spring farming movement and increase the productive enthusiasm of the farmers, to increase agricultural produce, to enlist the aid of soldiers and militiamen in protecting and facilitating farming works, and to guarantee the supply of food stuffs for the anti-Japanese armies in North China.

VII. Important Conditions and Methods of Work.

1. The army should establish harmonious relations with the people and, to do so, must observe strict discipline and refrain from disturbing or alienating the people in any way.
2. We must strive by all means to improve the living conditions of the people and help them to solve their difficulties and grievances. This branch of work may be Co-ordinated with propaganda and mobilization.
3. We may send out representatives to get in touch with local administrative offices, anti-Japanese organizations, and troops and to hold conferences with them to discuss common works and problems and to agree on co-ordination of efforts.
4. A propaganda corps should be attached to every battalion to carry on propaganda work among the rank and the file and the people.
5. We may send out staff members to help local militia bands to receive military and political training and some knowledge of guerrilla tactics.
6. The workers of the organization and mobilization of the masses ought to talk in simple language understood by the masses, to act in a polite and genial manner, to show themselves in every way as being sympathetic and identical with the masses, to listen to what they have to say, and, if necessary, to persuade them to correct their wrong and conservative ideas which might otherwise impede anti-Japanese works.
7. The workers of the organization and mobilization of the masses ought to keep in harmonious relations with local administrative offices, troops, and people.
8. Military men and people may frequently hold social meetings at which representatives of people, administrative offices, and troops may give interesting or instructive talks.
9. Lectures and plays may be given at public squares, and newspapers and cartoons may be posted on the walls.
10. Family members of absentee soldiers may be called to hold meetings at which to express their ideas about their problems, and the local administrative offices should be urged to carry out the preferential treatment clauses.

11. Women should be mobilized to render wartime services, such as, making shoes and hosiery, laundry, and joining comfort corps; and children may also participate in comfort corps, welcome, and farewell meetings and processions.

12. We must organize the masses into self-defence bands and supply them with guns. The self-defenders may participate in such services as destroying the enemy's communication lines, standing on sentry, executing martial law, transporting war supplies, and carrying wounded soldiers.

13. We must organize guerrilla bands, arm them, send military staff members to direct them, and help them to fight in support of the regulars.

14. We must organize the farmers into anti-Japanese associations and guide them in wartime services.

15. We must open training classes to prepare great numbers of staff members to work in local administrative offices, among guerrilla bands, and among self-defence bands.

16. Among national minorities (such as, Mongolians and Mohammedans) we must act upon the late leader Dr. Sun Yat-Sen's principle of national equality and show our respect for their national religions, languages, customs, and moral codes.

VIII. Efforts to Disintegrate the Enemy.

We may offer some suggestions for work to disintegrate the enemy.

1. The Japanese soldiers all belong to the toiling masses. They have been deceived and pressed into the military service by their militarists and therefore entertain suppressed grievances. Thus we can win them over to our side.

2. Besides fighting to defeat the enemy, we can also employ some political methods and influences to awaken officers and soldiers on the enemy's side to the folly of their fighting the war of invasion, to stir up their anti-war sentiment, and to disintegrate their fighting morale and strength.

3. All anti-Japanese armies ought to study how in many ways they can disintegrate the fighting morale of the enemy.

Realization of objectives coincides with work to disintegrate the enemy :

1. We must carry our propaganda into the enemy's camp, thereby exposing the deception of the Japanese militarists, explaining our attitude, and stirring up anti-aggression feelings among the Japanese soldiers.

2. Japanese captives ought to be treated or disposed of in a correct and fair manner. If the Japanese soldiers know, as a result of our propoganda, that they have a chance to live after they capitulate, they will certainly come in increasing numbers. But if we fail to treat them well, we shall experience great dufficulty in trying to disintegrate the enemy.

3. We must try to obtain information about the enemy's material supplies, numbers, positions, fighting strength, living conditions, etc.

4. We must strive to get in touch with "Manchukuo" armies and Mongolian armies and work to win them to our cause in great numbers or even en bloc, so that we may fight together with them against the Japanese.

Let us discuss some methods of causing the enemy's disintegration:

1. Our officers and soldiers ought to know that the Japanese militarists are our enemies and that, nevertheless, the Japanese soldiers can be our friends. Then they ought to know what they can do in order to win over Japanese soldiers and to disintegrate the enemy.

2. Our officers and soldiers ought to learn Japanese and Mongolian slogans and shout them across the battlefield. For the Japanese soldiers, such slogans will always produce great effect: "Down with Japanese imperialism—down with Japanese militarism—down with Mikado—against war—against cruel treatment of soldiers, scolding and beating—against the war of invasion—for peace—for freedom—want to return home—want to see parents, wives, children—etc." For the "Manchukuo" and Mongolian soldiers, such slogans are good: "Oppose the Japanese militarists, their deception and oppression—refuse to fight against Chinese brethren—refuse to fight against the fatherland—kill the Japanese officers and return to the Chinese ranks—unite with Chinese brethren and save the fatherland—Chinese refuse to fight against Chinese—all Chinese unite and fight against the Japanese—don't be deceived by the Japanese militarists and don't kill your fellow countrymen—support the Generalissimo to restore the lost territory—welcome Chinese brethren to come over to our side—rather die than be slaves to the Japanese—restore Northeast China—fight homeward and have a happy reunion with homefolks—etc."

3. The people may also help to disintegrate the enemy. We must first explain to them the meaning and necessity of disintegrating the enemy so that they may help the soldiers in some ways, such as, by obtaining information and bringing propoganda leaflets to the enemy's places.

4. Propoganda leaflets should be brief and effective in contents so as to strike the Japanese, "Manchukuo", and Mongolian soldiers instantly, to suit their grievances, and to "hit the nail on the head." For instance, we remind them of their grievances and demands as

peasants and workers that they are. We may also tell them how their family members are suffering at home so that they may become the more homesick and wish to go home.

5. Propaganda leaflets may be distributed by the following methods :

(a) Lest their officers should find out, slogans may be written or leaflets posted on the walls of small rooms and water-closets and such other places frequented by soldiers, but not by officers.

(b) Leaflets may be brought by scouting bands and armed propaganda corps to places behind the enemy's lines.

(c) Leaflets may be brought and distributed secretly by merchants and villagers.

(d) Leaflets may be distributed and left behind in places before the armies evacuate.

(e) Leaflets may be dropped down on the enemy's lines from the air by our airplanes.

(f) Slogans may also be written on wood pieces which may float and flow down the stream to the enemy's places.

6. We must treat captives very well and give them some money for their small expenses. As the Japanese captives like taking baths, we must see that they satisfy their demand.

7. In guerrilla regions, we may also establish permanent committees on secret works to carry on propaganda and to co-operate with local people in securing the capitulation of the enemy, especially "Manchukuo" soldiers.

8. We must not decry all "Manchukuo" military officers indiscriminately, for among them are those patiently waiting for a chance to come over. The best method to deal with them is to write letters to persuade them to decide and act.

9. Our guerillas have a special duty to get in touch with local police forces of the bogus government, to join in the service, to work carefully and patiently to win the confidence of those oppressed Chinese, and finally to start a mutiny.

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SCIENCE • AND • INVENTION

SCIENTIFIC CHRISTIANITY NEEDED IN CHINA

NOT THE PRODUCTION of "static Christians," with emphasis on the negative virtues, but the molding of "dynamic Christians," equipped and determined to help their country along as farmers, engineers, physicians or artisans, should be the aim of our missionary institutions in China, thinks Julean Arnold, commercial attaché of the U. S. Legation in Peking. Mr. Arnold avows himself an admirer of the American missionary, but he believes that this functionary has forgotten that China's troubles and needs are chiefly economic. The good Christian pulls his neighbor's ox out of the mire even on the Sabbath day, why should not our Christian effort be exerted to turn out Christian engineers or farmers as well as just plain Christians with no economic adjunct? Inquiry at missionary headquarters in New York elicits the claim that the missions are already doing this very thing, and the accompanying pictures are offered as evidence. Writes Mr. Arnold in *The Chinese Recorder* (Shanghai), under the title, "The Missionaries' Opportunity":

"One of the most pathetic and puzzling sights in Peking is the mass of Chinese women and children gathered daily upon the city refuse heaps, gleaning bits of clinkers or other trifles which may serve as fuel from refuse already so thoroughly gleaned as to leave but little of human value.

"Where else in the world is there a people still so good-naturedly inured to the low economic levels which characterize Chinese society? If Western nations would extend the hand of true Christian brotherhood to the people of China, they should assist them to raise the economic level of their population. Doling out famine relief in charity contributions tends to pauperism. In a country where practically every member of society



Photographs from American Baptist Foreign Missions, New York City

BOYS LEARNING TRADES IN A MISSIONARY SCHOOL IN CHINA

marries before reaching twenty years of age, and no efforts are made to discourage an excessive birth-rate, it is probably only natural that the masses should have become early inured to the idea that famines are inevitable visitations.

"In spite of the fact that the immediate cause of the North China famine was a drought resulting from lack of rain, yet a few tens of feet below the surface of the stricken area, water was to be found in plentiful quantities. Northern China will continue to be subject to droughts and floods until a proper system of water conservation and water control is developed. If the good people of Christian America had devoted the funds contributed for famine relief to constructive work aimed to correct the basic economic ills of China, a substantial beginning might have been made toward the prevention of future famines in this country.

"There are other serious economic ills which contribute in a large way to the general impoverishment of the Chinese people. Six-sevenths of the Chinese population is congested into one-third of its area. The remaining two and one-half million square miles will support at least fourfold its present population. China as a whole is not overpopulated, in spite of the appalling congestion in certain sections. In order, however, to make possible the opening of vast territories of undeveloped land to settlement, economic transportation is a necessity. No other single factor has contributed in such a large way to the development of America as has the railway. The lack of railways in China has much to do with the present backwardness of the country. For instance, wheat in the rich Wei basin in southern Shensi may be selling at U. S. gold twenty-five cents a bushel, when this commodity commands four times as much in the United States, yet American wheat will find its way to Hankow, one of the milling centers of China, at a price lower to the Hankow miller, than it would be possible to get the Shensi wheat to Hankow, less than a thousand miles away. It is no wonder that the people of Shensi are still on a copper monetary basis."

There are other grave economic ills from which China suffers, but Mr. Arnold goes



WOMEN USEFULLY EMPLOYED IN A MISSIONARY SCHOOL

They are earning their way through a Bible training school at Kakchiek, Swato.

on to mention only three of striking importance, namely, early marriages and no birth control, lack of water conservation and control, and absence of economic transportation. The country, he says, is possess of an abundance of natural resources. The Chinese have not harnessed the forces of nature and utilized them for the betterment of the industrious masses; and therefore, altho possess of the potentialities of the most prosperous of nations, they are in chaos and poverty. He proceeds:

"During this trying transitional period are the Christian missionary organizations contributing to the welfare of the Chinese people in the measure which the facilities at their command make possible?

"Is it not the duty of missionary educational institutions in China to do more than aim to develop personality and character. It is unfortunate that the Western decalog emphasizes negative rather than positive virtues. A young man trained to refrain from indulgence in the uses of opium, alcohol, tobacco, or the taking unto himself of a concubine, possesses in the estimate of many, an exemplary character. The mere fact that he may have acquired a degree, even under the most rigid scholastic standards, does not necessarily imply that his value to his community has been enhanced. His education should be of such a nature that he may be so equipped as to be able to make a worth-while contribution to society.

"If some system could be devised whereby these were withheld for a period of some years after the student shall have graduated, and then awarded upon the basis of the student's attainments in the sphere of usefulness to his fellowman, that is, his demonstrated ability to translate his education into action, the wholesome effects upon Chinese society would soon be noticeable.

"China is essentially an agricultural country. From an economic view-point, there is an extravagant waste in requiring four-fifths of the people to feed the nation. If the foreign missionaries in China were to concentrate their entire educational program on rural developments, with model agricultural schools and agricultural training stations strategically located, they would make a signal contribution to the whole cause of modern education in China. The Rockefeller Foundation in China exhibited much wisdom in selecting one distinctive line of constructive philanthropic endeavor.

"There are in China to-day certain missionary institutions and organizations which are doing a distinctly commendable work in training Chinese as leaders in agriculture, commerce, industry, medicine and other practical lines of human endeavor. However, on the whole, there is, in my opinion, entirely too much of the academic attitude. A Chinese banker recently made the statement that he would, if he were in a position of authority to do so, prescribe that every graduate of the middle school in China be put to work for a period of two or three years before being permitted to continue his training in higher educational institutions. In this manner he might come better to appreciate the real objectives of a modern education.

"Thus, in general, I should criticize missionary institutions in China as being too easily content with producing men of static virtues rather than giving their greater concern to the production of dynamic Christians, that is, Christian agriculturists, Christian business men, Christian engineers, Christian artizans, Christian physicians, Christian politicians, and, in general, Christians equipped and determined to help the people of their country to help themselves.

"Some years ago a Secretary of Education of the Philippine Islands stated that the object of public schools in the Philippines was to teach the Filipino boys and girls to do something useful with their hands while acquiring the elements of a modern education. Missionary educational institutions could well adopt this slogan in all their educational activities. The begowned Chinese student of to-day is sadly in need of the development of a substantial degree of respect for the dignity of labor. The old-time Chinese scholar rated himself above manual labor, business activities or agricultural pursuits. In other words, he was an aristocrat, out of contact with the pulsating, throbbing masses of humanity, who were sadly in need of his sympathetic services.

"I am not unmindful of the great progress which missionary work as a whole is making in China, nor do I wish in any way to belittle the importance of cultural training. I firmly believe that Christianity has a message for China and that Christian missionaries are contributing to the regeneration of China's society. But, in my opinion, the labors of these missionaries could be made manyfold more effective if coupled with a better appreciation of the economic background of the nation and ways and means devised to assist the manhood and womanhood of

this great race to apply themselves in a spirit of Christian service to more effective constructive endeavors calculated to lift the nation to a higher economic level, while preserving its rich heritage of cultural attainments."

ATOMIC TIME

NOWADAYS WE THINK in quite different dimensions than did the alchemists, says Dr. E. E. Free in *The Forum* (New York). Transmutation of one metal into another is, for us, a matter of the infinitely tiny atoms and the still tinier electrons. Atoms constitute, as every reader of the newspapers is now coming to realize, a universe of quite different nature from that which is apparent to our senses. Then there is, of course, the still larger-scale universe of the stars, whose convenient foot-rule is the distance which light will travel in a year. These successive universes of size are well known. It is not so commonly realized, Dr. Free notes, that the aspect of the universe would depend equally on the time-scale that one assumes and uses. He proceeds:

"For the moderate-size universe which we feel and see, the convenient time units are the day and the year. Both are rotations; the rotation of the earth on its axis and its motion around the sun. Now it happens that atoms rotate too, the particles inside them revolving around the common center, much as the planets revolve around the sun. And if there were intelligent beings inhabiting these atomic particles, as we inhabit the earth, they would be inclined, doubtless, to take the period of atomic rotation for their time-unit, exactly as we do. The resultant time-scale would be ridiculously dissimilar to ours.

"It takes you about one-fifth of a second to snap your fingers. In one earthly year you could snap your fingers, if your strength held out, some six hundred million times. But if the atomic year is taken as one revolution of the flying atomic planets around the center of the atom, just as it is for the earth, then more than a million billions of these atomic years would elapse while you snap your fingers once. This, too, is for one of the slowest of the atoms. Some are more than a hundred times faster.

"You remember the insects immortalized in the famous letter of Benjamin Franklin, insects which lived only for a day and to whom it seemed that the broad green plain of the leaf on which they dwelt was eternal. Not one of them had ever seen it change. How much more eternal and changeless would we seem to an atom? If an atom-dweller lived for the span of seventy atomic years which is traditional for us, he might live and die in the midst of an exploding mass of gunpowder and never know that his universe had altered in the least.

"And just so, when we look at what seems to us the unchanging picture of the stars which form that greater universe whose time-unit is millions of times greater than our own, it is worth while to remember that what seems to us a span of seventy years may be, in reality, a mere instant while some sort of celestial dynamite is going off. It is true enough to say that the essence of the Einstein theory is merely the conclusion that everything depends on the point of view. It is equally true to say that everything depends on the length of the look.

"These three (or perhaps more) universes which lie within each other and differ so astonishingly in size-scale and in time-scale, are linked together by only one thing—energy. The energy that drives the machinery of our middle-size universe comes, let us say, from the heat of burning coal. But the heat of burning coal is derived, in reality, from the atomic universe. A great mass of carbon atoms lie for millions and millions of their years in what we call a fire. Every thousand years or so one of these atoms combines with an oxygen atom and gives off some heat. The heat comes out into *our* universe and we use it. Thus the two universes, the atomic one and ours, are linked.

"But the energy of the coal came, in the beginning, from the sun. Plants grew, absorbed sunlight, died, and were fossilized. So, in reality, the simple act of burning coal under a boiler to run a factory involves a linkage between the great, billion-year universe of the sun and stars, the familiar one-year universe of ourselves, and the tiny, atomic-year universe of atoms. This pervasive linkage by means of energy is one thing that makes people believe that energy is actually the only thing in the universe that is real. All the others, stars and earths and atoms alike, may be, they think, as ephemeral as were Benjamin Franklin's insects and as unreal as were these insects' ideas of the eternity of their leaf."

Confidential

(revised)

The Universal, New Life Movement.

This movement has been planned and is being promoted for the purpose of realizing five general objectives, namely:

- (1) To engender a more vital faith among individual Christians, both young people and adults;
- (2) To permeate all organized bodies of Christians with a deeper devotion to the Kingdom of God and more heroic efforts to realize God's will among men, under present-day conditions;
- (3) To undergird the Universal Christian Council with a more substantial, ecumenical mind and heart among individuals and increased unity among all Christian communions;
- (4) To help quicken and guide those religious movements that embody Christian ideals but are not formally identified with the church of Christ; and
- (5) To protect the autonomy and freedom of all organized units of ordered society that are making distinctive contributions to human welfare.

These five general objectives may be stated more fully as follows:

First, to engender a more vital and vibrant faith among those individuals, in every branch of the Christian Church, who feel the lure of living a God-guided, God-quickened, God-strengthened life and who are willing to pay, in terms of spiritual culture and discipline, the maintenance cost of strong, sound, relaxed, joyously creative, released, and socially useful personalities.

Second, to make the Kingdom of God enterprise more vigorous and effective by helping to permeate, still further, all movements, societies, religious communions, institutions, and organizations that are identified with organized Christianity, with the mind of Christ and his spirit of sacrificial devotion to the task of world redemption.

Third, since the Universal Christian Council, as an organization, is but the instrument of the ecumenical, Christian mind and heart, it is imperative that intelligent sentiment for the all-inclusive church of Christ be fostered in all constituent bodies. To vitalize this ecumenical awakening, in all Christian communions, is a task of major and immediate concern.

Fourth, to encourage and give substantial support to those recently constituted organizations and movements that reflect the Christian point of view but need to undergird their various programs of social action with improved theological thinking and an enriched devotional life. To make the love that is derived from communion with God, the law of service to fellow man is to make it possible for that service to be characterized by sustained unselfishness, honesty, purity, and justice.

Fifth; Just as the body has many parts, each with its own, particular structure and function, so world society, as a living organism, is composed of political, economic, social, cultural, and religious units that must not lose their identities or become the victims of injurious coercion. The increasing compactness of world civilization creates an urgent need for inter-national and inter-racial understanding and good will. To prevent, reduce, and curb the tensions within ordered society and to work for peace and cooperation among all necessary bodies, -- in a word, to help all people to live together as good neighbors, is to travel the road to true greatness through service.

The Immediate Aim

The immediate aim of the Universal, New-Life Movement is to organize and make available to the New Life Movement in China and its leaders, Generalissimo and Madame Chiang Kai-Shek, the greatest possible support, both moral and financial, in their efforts to lift over four hundred million people out of economic degradation and social disorder and onto a high plane of personal and national integrity.

Building upon the ancient virtues of etiquette (li), justice (i), integrity (lien) and conscientiousness (ch'ih), on which Dr. Sun Yat-Sen placed great emphasis, these noble, present-day leaders, are using the resources of the national government to effect an essentially Christian revolution. This is a period of profound transition in China. Difficult changes in customs and habits are being effected.

The new policies of the government are suffering terribly because its energies must be directed toward self protection. Its existence has been endangered by foreign, military invasion. The work of fostering democratic and intelligent patriotism is fearfully handicapped by traditional lethargy, economic penury, and restricted social vision.

While trying to purge government officials of dishonesty and avarice, foster self respect and temperance among the youth, save the poor from crudeness and disorder, lift the burden of ignorance and corruption from adults, cleanse the homes of squalor and suffering, these Christian leaders are forced to direct their major energies toward saving their government from brutal annihilation. While engaged in trying to prevent and to remedy natural calamities and social disasters caused from within, they have had to turn practically all their vital resources to the prevention of further invasions from without.

"Water always flows over a wet surface; while fire goes wherever it is dry" is an ancient Chinese proverb. Only when the fundamental virtues are inculcated can the problems of getting food, shelter, clothing, and of providing facilities for communication be solved on a permanent basis.

The revolution which embodies as many of the principles of Jesus Christ, must be carried forward in China. As "he taught that men should love one another, help each other in trouble and calamity, and serve each other in sickness", -- to use words from Generalissimo Chiang Kai-Shek's Easter message, which was broadcast in China, April 16, 1938, so those who would "realize the virtues of the New Life Movement, -- must have not only a new standard of action, but a new inner life."

The closing paragraph of this message reads as follows: "All of my fellow-believers should prize the meaning of regeneration and hold firmly the will to sacrifice. Taking Jesus as the Pattern of our lives, and adopting his spirit, his life as our life, let us march bravely onward toward the cross in our effort to bring about a permanent peace among men and the revival of the Chinese people."

In order to help rally to the support of these fearless and consecrated leaders the massed, moral sentiment and support of America, it is proposed that signatures to the following pledge be secured from at least two million youth and adults, within the next two years.

We, the Christian youth and adults of America, have learned, with heart-felt sympathy, of the amazing heroism of our fellow Christians in China. They have suffered, terribly, for our common faith. The sacrificial devotion which they have shown for their new Republic and its Christian leader, Generalissimo Chiang Kai-Shek, makes it impossible for us to stand idly by. It is intolerable for us to be mere spectators. Our consciences will not let us stay on the side lines. We must have a share in this struggle.

We consider it a sacred privilege to become associate members of the New Life Movement in China. We cannot undergo the physical pain and mental anguish of our fellow followers of Jesus Christ. We do express our love and kinship in Christ by signing the following pledge and doing what we can to keep its covenant and to give active, sacrificial expression to our sympathy.

Pledge

Seeking, daily, to be guided by Jesus Christ's spirit of love and truth, I pledge myself, as an Associate Member of the New Life Movement of China,

1. To pray for the success of the New Life Movement;
2. To do what I can to become well informed concerning it;
3. To make one or more sacrificial gifts, through accredited agencies, such as the Church Boards or the Red Cross, to help alleviate suffering in China and to promote the New Life Movement;
4. To get others to consider the dire needs of this sister government, in its endeavor to build a Christian democracy; and
5. To urge my friends and acquaintances to sign this pledge and to forward the cards, signed, to the Universal, New-Life Movement.

Insignia of the Universal New Life Movement

The insignia of the Universal New Life Movement may be in the form of a flag or a shield.

As a flag, the blue field, which occupies the upper left one fourth of the entire area is the purest color of the azure sky. It symbolizes justice, fairness, magnanimity, equality, democracy, -- by the people.

The remaining three fourths of the flag area is red. It symbolizes firm determination, bravery, liberty, nationalism, sacrifice, the price of emancipation, the blood shed in the rebirth of the race and of universal peace, -- of the people.

In the field of blue is a white sun, with twelve radiant rays. It symbolizes truth, penetrating into every direction of the habitable globe and bringing light, peace, reformation, and progress. On its face is a compass symbolizing the fact that God's word gives trustworthy guidance and knowledge of the way of life, -- for the people.

Separating the red and blue fields, is the Christian cross. It is white, symbolic of the gospel of Jesus Christ and its purifying, redeeming power.

As a flag, any size may be used provided, only, that the length and width are in the ratio of three to two. The diameter of the sun and its rays is three-fourths of the width of the field of blue. The height of the cross is thirteen twenty-fourths of the width of the flag. The length of the compass is three-fourths of the diameter of the face of the sun upon which it rests.